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Catechism
OF
Theology.



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A

CATECHISM OF THEOLOGY.



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P R E F A C E.

THE absence of definite religious teaching in the education of the young has undoubtedly been the cause of the sad diversity of opinion which prevails amongst us, and which threatens us with an ultimate indifference to truth that would be still more fatal. There are persons who imagine that the exercise of private judgment is a privilege which specially appertains to us in the English Church ; and not a few have been wont to rejoice in witnessing its active operations, believing that thereby they secure at least sincerity of conviction and conscientiousness.

Recent speculation would certainly seem to show that this principle is really untenable, and that the "free handling" of Holy Scripture is well-nigh certain to issue in infidelity. Under these circumstances it seems desirable to inquire what the principles of the Church of England on this subject really are, and what are the rules provided in Holy Scripture for guarding and teaching the truth.

Now if we look to the New Testament we shall see that the Faith of CHRIST is continually

spoken of as a system or body of truth committed in its integrity to the Apostles, (as our LORD promised to guide them into all truth,) and by them communicated to the Church, which is called "the pillar and ground of the truth." In other words the FAITH was delivered once for all to the Saints, and those who were elected into the Apostolic ministry only professed to teach that which they had received. On the other side the faithful members of CHRIST were bidden to hold fast the doctrine which had been communicated to them, to continue in the Apostles' doctrine and fellowship, and to obey those that had the rule over them.

This Scriptural principle again was professed by the bishops who assisted at the great Ecumenical Councils of the Church, and who only claimed to testify to the Faith which had been handed down to them in their several dioceses and churches. The definitions of doctrine which were there drawn up are always spoken of, not as the formation of new articles of faith, but as the guarding and explaining of truths which had been misunderstood or questioned.

In like manner the Church of England would build up her children in a clear and definite knowledge of Divine Truth. In matters of faith she professes to be one with the Church of the earliest ages. She accepts, with all Christendom, the six great General Councils which have ruled and determined both what we should hold and *what we should not hold*, in respect to all the *great doctrines of the Gospel*. Her Creeds are

the Creeds of antiquity ; the method and order of her services are those which have prevailed in the Church from time immemorial, and most of the prayers which she uses have come down to us from such sources as S. Gregory, S. Ambrose, and S. Chrysostom. Further than this, she has provided a very precise form of dogmatic teaching, which she requires to be learnt by all persons before they are brought to the bishop to be confirmed, and in which her clergy are required to give instruction publicly on Sundays and holydays. Consequently, if due regard is had to the "mind of the Church," there is but little room left for the exercise of private judgment. And when it is considered what a sad and disturbing thing doubt is, and what dishonour it must do to GOD when we misstate and misapprehend those truths which He has been graciously pleased to make known to us in His SON, and through that Apostolic Church in which the HOLY GHOST has promised to "dwell for ever," it becomes a matter of great concern that all should endeavour to check the progress of error, and to build up all the people of this land, as far as may be possible, "in the unity of the faith, and the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST, that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine." (Eph. iv. 13.)

It is as a humble contribution to this end that this catechism has been designed and com-

posed, in which it is hoped there will be found nothing that is contrary to the mind of CHRIST or to the teaching of His Holy Church.

The only tests which the Church of England requires of her members are (1) The believing of the Creeds which they promise at Baptism and before Confirmation, and (2) The conforming to the Prayer Book in public worship. But the Prayer Book itself appeals to the "mind and purpose of the old Fathers."¹

The Thirty-nine Articles are not to be regarded as doctrinal tests. They were drawn up several years after the compilation of the English Prayer Book, (viz., A.D. 1562,) as an apology for or defence of the Church towards those other branches of the Catholic body who had endeavoured to identify the Church of England with the different sects of Protestants at home and abroad. The object of the Articles is to disclaim any such relationship, and at the same time to explain why the English Church has not adopted certain corruptions of doctrine and practice which had prevailed in recent times. The different doctrines touched on in the Articles will all be found treated dogmatically in the Prayer Book—the Trinity and the Incarnation in the Athanasian Creed, the Sacraments in the several Services appointed for their celebration, the Apostolical Succession in the Preface to the Ordination Service. The laity, however, have no concern with the Articles.

¹ See "Concerning the Service of the Church."

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A CATECHISM OF THEOLOGY.

CHAPTER I.

OF FAITH IN GOD.

WHAT do you mean when you say you believe in God?—I mean that I believe that there is one Supreme Being; Creator, Preserver, and Ruler of all things; of infinite power, wisdom and goodness; invisible, unchangeable, eternal; Who is present everywhere, and knoweth all things.

Do you say that you know God?—I say that I believe in Him.

What is the difference between knowing and believing?—I know those things of which my senses or my reason inform me: I believe those things which are above my observation or comprehension.

On what kind of testimony do you believe things?—I believe Divine things on the testimony of Almighty God.

What is believing?—It is the exercise of Faith.

What is faith?—Faith is a "gift of God;"

(Eph. ii. 8,) infused into the soul by the HOLY GHOST, (Gal. v. 22,) through which we are enabled to apprehend all those things which are revealed to us from GOD, and which are beyond the reach of human faculties to understand. (Romans iv. 20.)

What especial testimony does Scripture afford of the power and value of faith?—Our LORD says, “if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Be thou cast into the sea, and it shall be done.” (S. Matth. xvii. 20, xxi. 21.) And to S. Thomas, “Blessed are they who have not seen and yet have believed.”

In what way is faith superior to knowledge?—If man's power were limited to his reason and senses, and he was thus incapable of believing, he could know nothing but mere natural religion. Each man's religion would then be according to his individual natural powers, whereas faith is offered to all persons equally in CHRIST.

What is reason?—Reason is God's special and distinguishing gift to man, whereby he may arrive at right conclusions by inference or demonstration.

May we reason on divine things?—Yes, in so far as reason, in submission to faith, may aid in demonstrating the things of GOD. “For the invisible things of GOD from the creation of the world were clearly seen (or demonstrated,) being understood by the things that are made, even His eternal power and Godhead.” (Romans i. 19, 20.)

What do you mean when you say that God is invisible and omnipresent?—I mean that He is a spirit, and is unseen by bodily eyes, and that He is not subject to the laws of space.

Where then is God?—God is in all places, in heaven, in earth, and in hell even, to punish. So when He was on earth He spoke of Himself as being still “in heaven.” (S. John iii. 13.)

Is He invisible everywhere?—No; only on earth, because with our natural eyes we cannot see a spirit. (S. John i. 18.) We cannot see a soul; but if our organs and faculties were different from what they are, we should doubtless see Him as do the saints in heaven.

Should we think of God then simply as a power or influence pervading all things?—No; this would be Pantheism. God is a Person, and the various influences which pervade the universe are only laws which He has imposed upon nature.

Mention some of these laws.—The law of gravitation, electricity, vegetation and the like.

What does the word Pantheism mean?—It means that all these principles are and make up God, instead of God really originating them.

Is this a new heresy?—No; it is the revival of old heathen views.

How shall we best guard against it?—By holding and maintaining the personality of God.

What term expresses the control which God exercises over the affairs of this world?—It is called providence from two Latin words, *mean-*

ing that GOD sees beforehand and so regulates all the affairs of this world and specially the concerns of His Church and people.

Is it sufficient to believe in GOD as the one Supreme Being?—No; we must think of Him as existing in three Persons, FATHER, SON, and HOLY GHOST.

Explain your belief further.—I mean that there are three separate personalities, having one and the same divine substance and will, yet constituting but one GOD.

Are all of these Three Persons really equal?—Being One in substance, they are of equal power, wisdom, eternity and glory.

Are they all therefore equally to be worshipped?—Yes; but prayers are usually addressed to the FATHER, through the SON, by the HOLY GHOST, but we sometimes on the other hand, address each Person separately.

Give instances of worship offered to the Three Persons conjointly.—The invocation at the beginning of the Litany, the Gloria Patri, and by the angels "Holy, Holy, Holy, LORD GOD of Sabaoth."

Mention some prayers addressed to the Second Person of the Blessed Trinity.—The prayer of S. Chrysostom, the collect for the third Sunday in Advent, and the first Sunday in Lent.

Can you give any instance of the Third Person being addressed apart from the other two?

—The well known hymn, beginning "Come, *HOLY GHOST*," which is used in the Ordination service.

Is there no way in which priority is assigned to the FATHER above the SON and the HOLY GHOST?—Yes; He is the fountain of Deity to the other two. He is self-existent, being neither begotten by nor proceeding from any other.

How then are they equal in eternity?—Because the derivation of the SON and the HOLY GHOST from the FATHER took place in the abyss of eternity; for there never was a time when the SON and the HOLY GHOST did not exist with the FATHER.

Explain what you mean by the derivation of the SON and the HOLY GHOST from the FATHER.—I mean that although the SON was not made nor created, He yet derived His Being from the FATHER by an eternal generation; and that the HOLY GHOST although not made, nor created, nor begotten, did derive His Being also from the FATHER by an eternal procession.

Is there not any superiority belonging to either of these Three Persons in the Godhead?—No; “in this Trinity none is before, or after other, and none is greater or less than another.”

Why do we call the FATHER, SON, and HOLY GHOST, the first, second, and third Persons respectively?—Because the FATHER is of none other, the SON is of the FATHER alone, and the HOLY GHOST is of the FATHER and of the SON.

When you speak of the eternal generation of the SON, from what other generation do you

distinguish it?—From His generation, or birth in the flesh.

Is it sufficient to say that the HOLY GHOST proceeds from the FATHER?—No; the creed says, He proceedeth from the FATHER and the SON.

Is all the Church agreed in this doctrine?—No; the Nicene Creed originally did not contain the words “and from the SON,” and the Eastern Church has refused to accept this addition to the creed.

Does any part of the Church deny the doctrine?—No; it does not appear that any does.

How do you prove that the HOLY GHOST proceedeth from the SON as well as from the FATHER?—Because our LORD says, “I and My FATHER are one,” therefore it follows that He cannot proceed from one without the other.

From what other event must we distinguish this procession of the HOLY GHOST?—It is to be distinguished from the sending of the HOLY GHOST by our LORD on the Day of Pentecost.

How therefore must we worship GOD?—He that would be saved “must worship the Unity in Trinity and the Trinity in Unity.”

Do you find the word Trinity in Holy Scripture?—No; it was some time before the Church found the name by which to express this doctrine.

CHAPTER II.

THE RULE OF FAITH.

You say you believe Divine things on the testimony of GOD: of what nature is this testimony?—GOD has vouchsafed His testimony in two ways: 1, by the Holy Scripture; 2, by the Church.

What do you mean by the Holy Scripture?—Those books which, in different ages of the world, have been written by the inspiration of the HOLY GHOST, and handed down to us by the Church.

Do we know for certain what Books are inspired?—The Church is the witness (see Article VI.,¹) and she has had no doubt as to what are called the Canonical Books of the Old and New Testament. The Books called Apocryphal are those concerning which there is a doubt: the Church of England, therefore, does not use them "to establish any doctrine."

What do you mean by inspiration?—I mean the influence of the HOLY GHOST upon the mind and words of the writers, that secured them from all error either in relating facts, or in teaching, on all points which are essential for persons to know.

Does this inspiration reach to all subjects in

¹ "In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church."

the Bible?—Yes. “All Scripture is given by inspiration of God;” and so perfect is it as a whole, that it would be impossible to fix upon any one point or subject as being uninspired, without destroying the harmony and consistency of the whole.

How, then, do you account for its evident scientific errors, geological, geographical, astronomical, &c.?—As holy men spake entirely as they were moved by the HOLY GHOST, the so-called errors must have been designedly made: in other words, men were inspired to write according to the knowledge that was common to the age in which they wrote.

Is there any other way in which you can account for scientific discrepancies in the Bible?—Yes. Holy Scripture was never intended as a book of science, but to teach mankind the will of God. It would have interfered with the gradual development of science to have given the Scriptures in any other form of language than that proper to the writers in the age of the world in which they lived. And it would have made the Scriptures more difficult of acceptance by those to whom they were primarily given, had they contained statements relating to natural subjects which were not in harmony with the philosophical views which then prevailed.

Does this in any way interfere with the value of Scripture testimony?—No: it illustrates the wisdom of God in a most remarkable way.

What is science?—The knowledge of the principle of things, such as *mathematics, astronomy, geology, &c.*

In what way has science become developed?—Chiefly by man's closer observation of God's works, whereby it is discovered that all His works, visible in nature, are reducible to certain fixed laws.

Can we suppose that science, such as that of geology, &c., has attained to absolute perfection? in other words, that man is capable now of understanding the wonders of creation?—No. There are constantly fresh discoveries being made in science; and to the end of time it will be so.

What, then, does this teach us concerning the scientific deficiencies in Holy Scripture?—It teaches the Almighty wisdom of God in making the Bible entirely independent of science, or of the natural development of human reason; and that man himself, being a creature of God, is not to be supposed to understand all the ways and works of his Maker.

What further can you say on this subject?—That if God had vouchsafed a full explanation of His works in the Bible, it would have entirely interfered with man's intellectual improvement and scientific discoveries, which from the beginning we see was never intended.

Would such an explanation have interfered with the value of the Scriptures as a Divine authority?—Yes; because the perfection of God's works could not be attained to by man's natural understanding, at any age of the world: man could not at any time accept such a revelation unless his mind were equal to God's.

What conclusion does this lead us to concern-

ing the Holy Scriptures?—We conclude that without doubt the Scriptures are given entirely by inspiration, that holy men spake and wrote them as instruments of the HOLY GHOST, and that there is nothing written or omitted, however trifling, without God's special will and sanction.

What must result from a denial of plenary inspiration?—To say that any portion of the Bible is not inspired, is to constitute man a competent judge thereof; and this in effect reduces the whole Bible below the level of human intellect.

What does a disbelief in the entirety of inspiration lead to?—It must lead to infidelity, since men thus trust to their own fallible judgment: in other words, it is rationalism.

Is there not a human element in Holy Scripture, as well as a divine?—Yes; for as there are two distinct and perfect natures in the person of CHRIST, so in Holy Scripture there are two distinct and equally perfect elements.

Are all persons able to understand the Scriptures?—Undoubtedly not. S. Philip asks the Eunuch, (Acts viii. 30,) "Understandest thou what thou readest?" and the Eunuch's answer conveys a great truth, "How can I, except some man should guide me?"

What does this teach us?—That there must be some visible authority appointed by God to guide men into the right interpretation of the *Scriptures*. The Eunuch is not taught immediately from God, but through the agency of

S. Philip, who was instructed of the Spirit to join himself to the chariot of the Eunuch, as he read the Prophet Esaias. (Acts viii. 29.)

Where is this guide to be sought now?—In the Church. As the Spirit did not teach the Eunuch, but through the medium of the Church's divinely appointed teacher, so now the HOLY GHOST dwelling in the Catholic Church, teaches through the medium of the apostolic ministry.

From what does Rationalism result?—Rationalism results from the rejection of this Divinely constituted authority.

Is Rationalism peculiar to any particular age of the world?—No; Adam, through the temptation of the Devil, threw off his allegiance and dependence upon GOD, (Whose visible Presence stood to him as the authority of the Church to us,) because he wished to know for himself.

Why has the present age become so infidel in its tendency and practice?—Because the words of the Devil, "Ye shall be as gods," are still enticing man to rebellion through his undoubted intellectual advancement. This is ostensibly an age of civilization; human ingenuity and knowledge are arrived at such a pitch of excellence, that simple obedience appears arbitrary and childish. GOD has given man leave to speculate freely upon all the works of Nature, and man in his pride is not content, but lusts after forbidden knowledge.

What do you mean by the Church?—I mean the whole body of the faithful, i. e., all baptized persons.

How then is the mind of GOD in matters of doctrine made known to the Church generally?—By her ordained governors, as we have already mentioned.

Who are they?—The Bishops are the appointed rulers and teachers in the Church.

How is this teaching carried on?—Chiefly by the services of the Church, as conducted by a living Priesthood.

Are all Priests inspired individually?—Not so as to be individually infallible; but the will of GOD is made known to the Church collectively.

How is the Church the testimony of GOD?—Because the HOLY GHOST was given to dwell in the Church for ever, “to guide her into all truth,” (S. John xvi. 13,) and CHRIST says in speaking of the Church, “Whoso heareth you heareth Me.”

Is the Church infallible and unchangeable?—Our LORD says that the “gates of hell shall not prevail against her.”

How has the voice of the Church in matters of doctrine been expressed?—Chiefly through the three Creeds—the Apostles’, the Nicene, and the Athanasian.

By what other name do you call this teaching of the Church?—It is sometimes called the tradition of the Church.

What is tradition?—Any teaching of the Church not written in Holy Scripture, which is handed down from generation to generation.

In what way can it be handed down?—It may be embodied either in formularies, (such as

Creeds, Catechisms, or Prayers,) or else in ceremonies.

Does not our LORD condemn tradition amongst the Jews?—He condemns it, when it is contrary to the commandments of GOD, but not otherwise. (S. Matth. xv. 6.) S. Paul bids the Corinthians “keep the traditions,” (1 Cor. xi. 2,) and to the Thessalonians he writes, “Hold the traditions which ye have been taught, whether by word or our epistle.” (2 Thess. ii. 15.)

What then do you conclude concerning the nature of tradition?—Like other things, tradition may be corrupted. But there is no doubt that tradition may be, and has been the means of preserving truth.

Can tradition ever be contrary to Scripture?—Of course, if it is really contrary to Scripture it cannot be a true tradition. But “the Church hath power to decree rites or ceremonies, and authority in controversies of faith.” (Art. XX.)

May not individual Christians, or individual clergy interpret the Scriptures?—No, not without reference to the testimony of the undivided Church, as handed down by the Christian Fathers.

How could this testimony be obtained?—By a general gathering of the Bishops of Christendom, which is called a Council, by which means the mind of the HOLY GHOST upon points requiring unity of judgment may be obtained.

Where have we mention of the first Council?—In the 15th chapter of the Acts of the holy Apostles.

In what terms is the judgment of the Council pronounced?—"It seemed good to the HOLY GHOST and to us." (v. 28.)

Could there be a general Council of all Catholic Bishops now?—Yes, by representation.

Which of the Creeds affirms the inspiration of Holy Scripture?—The Nicene Creed declares that the HOLY GHOST "spake by the Prophets."

Who are meant by the Prophets?—All teachers sent by GOD, whether their messages were committed to writing or not.

Are there Prophets in the Church now?—Yes, all Priests, in so far as they declare GOD's will to the people, are Prophets. The two offices, which were formerly distinct, were united in the Person of CHRIST, never to be divided.

CHAPTER III.

THE INCARNATION OF CHRIST AND ITS RESULTS.

Is there anything which we are required to believe concerning the Second Person in the Blessed Trinity, more than that He is GOD equal with the FATHER from all eternity?—Yes, we must believe that He came upon earth more than eighteen hundred years ago, to undertake *the salvation of man.*

How did He come?—He came as a Man.

How could He, being GOD, become MAN?—He was conceived by the power of the HOLY GHOST in the womb of the Blessed Virgin Mary.

Had He then no earthly father?—No; He was born as the Prophet Isaiah had foretold (vii. 14) of a Virgin Mother.

Did He then retain both natures?—Yes; He was GOD and MAN in one Person. This is what is called the Hypostatic (or substantial) union of the two natures.

In what one word can you express this truth?—It is called the Doctrine of the Incarnation, that is, the taking of flesh by GOD.

Explain further what you mean.—I mean that the Eternal SON of GOD, Who was truly GOD, took flesh and became truly MAN—GOD and MAN (two perfect natures) in one Person. Thus He was “Emmanuel, GOD with us,” (S. Matth. i. 23,) i.e., GOD in our nature.

Where do you find this doctrine enunciated?—In the Creed of S. Athanasius it is stated that “the right faith is, that we believe and confess, that our LORD JESUS CHRIST the SON of GOD, is GOD and MAN.”

If the SON of GOD is GOD and MAN by His Incarnation, is He not therefore two Persons?—No; “for as the reasonable soul and flesh (of the first Adam) is one man, so GOD and MAN (in the second Adam) is one CHRIST.”

How does S. John mention this truth?—He says “the Word was made flesh and dwelt among us.” (S. John i. 14.)

How do you account for the use of the term "Word?"—The Second Person in the Blessed Trinity is called the "Wisdom" of the FATHER, (Prov. viii. 12, 27, 30,) as being His Counsellor in the creation of the world. (Gen. i. 26.) He is also called the Word, or Logos, (Rev. xix. 13,) because He has always been the medium of communication between God and man. In all the appearances related in the Old Testament, as to Abraham and Moses, we must understand it to have been the Second, and not the First Person.

Is the term ever used elsewhere in the same sense?—Yes, it generally means either our LORD personally, or else the power of His grace. (Ps. xxxiii. 6; also the parable of the Sower.)

Was the Godhead then converted into flesh?—No; the Godhead of the Second Person in the Blessed Trinity remained as it had been from all eternity; but the Manhood, by the Incarnation, was taken into God.

Was the Manhood of CHRIST perfect?—Yes; the Manhood, by being joined to the Godhead, was raised and sanctified, so that man in CHRIST might once more stand before God, justified.

Did CHRIST take the very nature of mankind generally, or of some particular individual only?—He was born of the race and lineage of Adam; thus uniting Himself to all mankind by one common bond, that of a common nature. The Divine and human natures were thus united *for ever in marriage*, as it were; "they were *one*" in CHRIST, yet perfect each in itself.

For what purpose did the SON of GOD become Incarnate?—In order that in the very nature of man He might fulfil all righteousness, and then make an atonement for man's sins, which He did in the Sacrifice of the Cross and subsequent Resurrection, raising fallen humanity into favour again with GOD,—man being accepted in the Beloved.

Why is CHRIST called the Second Adam?—CHRIST is called the Second Adam because He was the Head of the renewed race of man, as Adam was of the first creation.

Explain this further.—As the fallen nature of Adam, together with the consequences, sin and death, is the certain inheritance of all his posterity by natural generation; so all who are new born into CHRIST by spiritual regeneration, are through His atonement and redemption renewed unto righteousness, and made inheritors with Him of the kingdom of Heaven. (See Catechism, 1st Ans., and 1 Cor. xv. 20.)

In what way is Adam a type of CHRIST?—Adam, in his perfection, was in the image of GOD, (Gen. i. 27;) CHRIST, the “brightness of the FATHER's glory, and the express image of His Person,” (Heb. i. 3,) was the great Anti-type, Who being the image of the Invisible GOD, became the First-born of every regenerate creature by His Incarnation. Thus Adam before his fall was a type of that Perfect God-Man Who was to redeem man's entire race.

What do you mean by the fall of Adam?—*Man was created perfect, pure, and free from*

sin,—nothing that GOD made could be other than “very good.” Adam’s whole being was in harmony, but he lived under a covenant, and he had a power given him to render a sinless obedience to GOD’s law—which was required of him—or to break the law. He broke the covenant, and sin entered, and death passed upon all men, for all had sinned in Adam.

By what name do you call this power which enabled Adam to obey or disobey?—Free-will.

What was the immediate consequence of the fall?—Man lost the perfection of GOD’s image in which he had been created. Consequently he was driven out of Paradise, and rendered unable to hold free communion with GOD as before: also he became subject to death, and those things which lead to death. His being was no longer in harmony; his reason, conscience, his free-will, and his affections were all depraved and corrupted.

Why should the sin of Adam affect us?—Because Adam’s children were all born to him after his fall. They therefore inherit not his first perfect nature, but his fallen nature, and no man can “bring a clean thing out of an unclean.” (Job xiv. 4.)

In what way then does the Second Adam restore the lost image to man, so that he can become, as you say, an “inheritor of the kingdom of Heaven?”—By the Incarnation of the Second Person of the Blessed Trinity, i.e., by the taking *of the flesh into the Godhead*, human nature *in CHRIST* was once more raised to the state of

perfection from which it had fallen. Thus CHRIST as "Perfect GOD, and perfect Man," (Creed of S. Athan.,) made "in Himself, of twain one new Man." (Eph. ii. 15.)

Why then was the Law of Moses given?—It was intended to be a "schoolmaster" or guide to bring men to CHRIST.

According to this view then was not the Jew saved under the old dispensation?—Yes, certainly; but it was only by looking forward to the death and sacrifice of CHRIST, by faith, that the righteous under the former dispensations were saved.

Of what avail then were the numerous sacrifices under the Jewish dispensation?—They were only efficacious inasmuch as they were offered by faith. S. Paul in his Epistle to the Hebrews says, "it is not possible that the blood of bulls and of goats should take away sins; wherefore when He cometh into the world He saith, (Such) sacrifice and offering Thou wouldest not, but a Body hast Thou prepared Me. Lo, I come to do Thy will, O God." (Heb. x. 5.)

If those sacrifices "could never take away sins," must they not have been a useless blood-shedding?—On the contrary, in the Divine counsels they were a part of the great sacrificial system, that "without the shedding of blood there is no remission of sin;" and pointed to that One All-sufficient Sacrifice on the Cross, of which they were but typical, and in which they all centred. (Gen. iii. 15.) Thus Cain's sacri-

fice, having no such typical meaning, was rejected.

Could any besides Jews have been saved before CHRIST's coming?—S. Paul says, that those who had not the Law (i.e. the Gentiles) but did by nature (i.e. by the 'light of nature) and conscience the things contained in the Law, these were a law unto themselves; and so he implies undoubtedly that some may have been saved.

Does not this then prove that man could be saved without CHRIST?—No; whosoever was saved, it could only have been for CHRIST's sake, "for there is no other Name under heaven given among men whereby we may be saved, but only the Name of the LORD JESUS CHRIST."

Is there anything in the first creation that is typical of the second creation?—Yes; darkness was upon the face of the deep until light and life came from the moving of the Spirit upon the waters. Darkness and death in like manner reigned in the world until the Spirit overshadowed the Blessed Virgin, and the Word was made flesh. Light shined in darkness, and the light was the life of men. (S. John i. 1—5.) The creation of Adam from the dust of the earth, and the breath of God making him a living soul, is also a type of the old nature born again to new life in CHRIST by baptism.

On what day do we commemorate the Incarnation?—On the Festival of the Annunciation *of the Blessed Virgin Mary, (March 25th,) for at the moment that the Angel Gabriel an-*

nounced to S. Mary the coming of CHRIST, He took our common nature upon Him in the womb of His Virgin Mother. "By the mystery of Thy holy Incarnation."

When do we commemorate the actual birth of CHRIST as a Man?—On the Festival of the Nativity, called Christmas Day, (Dec. 25th.) "By Thy holy Nativity."

What were CHRIST's chief acts during His visible presence on earth?—His crucifixion, His resurrection, and His ascension into Heaven, after forty days' abode on earth in His glorified humanity.

How long did CHRIST continue on earth?—He commenced His ministry when He was beginning to be thirty years of age, and His ministry lasted nearly three years.

Why did He not begin it earlier?—Because the Jewish priests under the law commenced their ministrations at the age of thirty.

How was CHRIST designated to His ministry?—By the descent of the HOLY GHOST, and the voice of the FATHER saying, "This is My Beloved SON, hear ye Him." (Heb. v. 5.)

How was our LORD employed during the forty days after His resurrection?—In proving the identity of His Person to His Disciples, and in speaking to them "of the things pertaining to the kingdom of God," (Acts i. 3,) that is to say, to the Church which He was about to establish upon earth.

Had He not spoken to them of these things before?—Formerly He had addressed Him-

self to any person with whom He chanced to come in contact rather than to His own Disciples. Moreover He could not have spoken of the doctrines of the Church, till the events had been accomplished on which those doctrines must depend.

By what term is our LORD's continuance in Heaven called?—It is called His Session, because He sits there as Prophet to teach, as Priest to intercede for, and as King to rule His Church.

Are these offices of CHRIST everlasting?—They are exercised now by His representative Priesthood on earth: but they will necessarily terminate at the end of this present dispensation of things.

What kingdom is that which comes to an end?—His mediatorial kingdom comes to an end. As God He will reign for ever and ever.

Did He ascend into Heaven in His two natures?—Yes; CHRIST is ever present in Heaven in His glorified humanity. He presents (as the Church's High Priest) to His FATHER that wounded Body, in which He was pleased to suffer, a Sacrifice for the world's sins. The two natures are essential to the One CHRIST, wherever He is.

What doctrine do we learn from the resurrection and ascension of CHRIST in the flesh?—The resurrection of our bodies is shown to be possible. (1 Cor. xv.) We also see that the *kingdom of heaven* has been opened for man; *because whatsoever* was done by CHRIST as

Man, is possible also for the whole race whose nature He bore.

How is it that CHRIST in taking our common nature, did not also inherit sin?—This is a stupendous miracle. CHRIST was not born in the way in which we are born, but He was conceived of the HOLY GHOST, in the womb of a Mother who had not known man, and was therefore still a Virgin.

Did CHRIST, as Man, commit sin?—No; He fulfilled all righteousness, “He did no sin;” “He was, in all points, tempted like as we are, yet without sin.”

Then can our salvation be worked out by imitating CHRIST as our Great Exemplar?—No; we are not lost because we imitate Adam, but lost in him, by being born in, and partaking of his corrupted nature; and we are saved in CHRIST by the new birth whereby His Divine Nature in its perfection is imparted to us.

What is the sin in which we are born called?—Original sin, i.e., the sin of our origin or birth.

Was GOD ever visible to man before the Incarnation?—GOD was wont to appear to Adam in Paradise, but from the time of the fall, He withdrew His personal presence from the earth.

Have we then no record of any subsequent appearances of GOD to man?—Fallen man could not “see GOD and live.” (Ex. xxxiii. 20.) When GOD purposed in later times to communicate with man, He did it in a dream, or by a voice. *Sometimes He took the form of an Angel, (Gen.*

xviii. 2; Dan. iii. 25;) sometimes He employed a symbol, like the burning bush. (Ex. iii. 2.) It is only through the Incarnation that man was permitted to see the "glory of God in the face (i.e., person) of JESUS CHRIST." (2 Cor. iv. 6.)

CHAPTER IV.

OF THE CHURCH (OR BODY OF CHRIST.)

In what way did Adam first communicate his nature?—GOD said it was not good for the man to be alone, He therefore caused a deep sleep to fall upon Adam, and He took one of his ribs and closed up the flesh instead thereof, and the rib which the LORD GOD had taken from man, made He a woman. (Gen. ii. 21.)

What did Adam say when the LORD GOD brought the woman unto him?—And Adam said, "This is now bone of my bone, and flesh of my flesh." (Gen. ii. 23.)

Did this take place in his perfection or in his imperfection?—This took place in Adam's perfection.

Have you anything corresponding to the making of woman with regard to the Second Adam?—Yes; the birth of the Church from the pierced side of the GOD-MAN, CHRIST.

Was then Eve a type of the Church?—Yes; for as Adam said of her, "this is now bone of

my bone," &c., so is the Church the Bride of CHRIST, bone of His bones, (Eph. v. 30,) and one flesh with Him.

What further do we learn from this?—We learn that the Church as she sprang from CHRIST, the Second Adam, was perfect, having neither spot nor wrinkle. And again we learn that as Eve was called into being to be the mother of all Adam's posterity, (Gen. iii. 20,) so the Church was created for the purpose of bringing forth spiritual children unto CHRIST.

What then is the great benefit of the creation of the Church?—CHRIST alone could not have extended His Incarnation and perfections, as He could not have transmitted His nature to the human race. He would have remained an abstract Example of holiness, simply a Perfect Man.

By what name therefore is the Church called?—She is called the Bride of CHRIST, (Eph. v. 29—32; Rev. xxi. 9,) and the Mother of us all. (Gal. iv. 26.)

What duties then do we owe to the Church?—Obedience and affection.

Has the Church given us any direct instructions?—Yes; what are called the precepts of the Church.

Enumerate them.—1. To observe the festivals and holy days appointed, by joining in the Services of the Church, especially the Holy Eucharist. 2. To keep fasting days with devotion and abstinence. 3. To observe the customs and ceremonies of the Church. 4. To attend

the public services of the Church at Matins and Evensong daily, unless there is sufficient cause to the contrary. 5. To receive the Blessed Sacrament of the Body and Blood of CHRIST with frequent devotion,¹ and in preparing for it, if there is occasion, to disburden our consciences of those sins which may grieve us, or scruples that may trouble us, to a learned Priest, and from him to receive the benefit of absolution, together with ghostly counsel and advice.

Where do we in this country most readily learn what the Church would have us do?—The voice of the Church is to be found for us chiefly in the Prayer Book.

By what other names or figures is the Church spoken of in Holy Scripture?—The *Body* (mystical) of CHRIST, of which all the baptized are members; the *Kingdom* of God (or Heaven) upon earth; the *Pillar* or ground of the truth; the *Vine*, of which all the baptized are branches; the *Net* cast into the sea, which gathers in all Christians, whether good or bad; the *Field* in which the wheat and the tares grow together till the harvest; the *Temple* (or House) of God into which all must be builded up; the *Ark*, into which all who will be saved must enter; *Leaven* which a woman hid in three measures of meal, &c.

What kinds of properties are attributed to the Church in Holy Scripture?—1. She is said to be a city set on a hill; a light set on a can-

¹ Three times a year at the very least, of which Easter to be always one.

dlestick. 2. She preserves the world from decay and corruption, as salt acts upon animal substances. 3. She is indestructible. (S. Matth. xvi. 18.)

What functions is the Church created to perform?—In the first place she must exercise discipline and government over her own members, admitting and excluding persons according to rules she may herself ordain for the purpose. (S. Matth. xviii. 18.)

How can the Church, consisting of many individual members, be capable of carrying out such a function?—She acts like other societies, through appointed ministers, her ordained governors, viz., her Bishops and Priests.

How were such powers conferred upon them?—When our LORD said to His Apostles, “As the FATHER hath sent Me, so send I you;” and, “Whoso receiveth you receiveth Me;” and again, “Whosoever sins ye remit, they are remitted,” &c.

Does this power simply exclude from the visible Church, or from the hope of salvation hereafter?—Undoubtedly, it reaches on unto eternity, unless the sin be repented of.

What object has all Church discipline in view?—The saving of the souls of God’s people, and the leading them onward towards perfection.

What other functions is the Church intended to fulfil?—The witnessing for GOD upon earth, and the exhibiting His glory to men and angels.

From whence do you learn this?—S. Paul tells us that “God’s intent was that through

the instrumentality of the Church His manifold wisdom might be known to principalities and powers in heavenly places," and that "glory might be unto Him by means of her throughout all ages." (Eph. iii. 10, 21.)

Is then the Church throughout the world so entirely one, that it is capable of united corporate action?—Yes; it can act by representation. This is the theory of Church Councils or Synods.

How many different kinds of Councils are there?—1. Œcumenical Councils, which represent, and have been accepted by the whole Church. 2. General Councils, which may either be Provincial or National. 3. Diocesan.

Enumerate the Œcumenical Councils.—1. The Council of Nicea, A.D. 325. 2. Of Constantinople, A.D. 381. 3. Of Ephesus, A.D. 431. 4. Of Chalcedon, A.D. 451. 5. Of Constantinople, A.D. 553. 6. Of Constantinople, A.D. 680.

Would it be possible to have an Œcumenical Council now?—Theoretically it would be quite possible; but many difficulties stand in the way of convoking and conducting such a council.

What is the appearance which the Catholic Church now presents to an ordinary observer?—She appears to be severed into three great divisions, viz., the Eastern, the Roman, and the Anglican Communions.

Is there no unity existing between these?—Yes, they all have their root in CHRIST, preserve the same constitution, hold the same Creeds, and administer the same Sacraments.

What attributes are assigned to the Church

in the Creeds?—She is called One, Holy, Catholic, and Apostolic.

You have already said what you mean by the Church being One: explain now what you mean by the other terms?—The Church is called Holy, because she is the Body in which the HOLY GHOST dwells; as S. Paul says, "There is one Body and one SPIRIT," (Eph. iv. 4,) and therefore all her members must be holy. "Ye are the Body of CHRIST;" S. Paul also calls them "saints." 2. She is called Catholic, because she is spread over all the world, and is One with the Church of all ages, holding the same doctrine and discipline. 3. She is called Apostolic, because she holds the government which is handed down to us from the Apostles by what is called the Apostolical Succession.

How do you know there has been no failure in this succession? If so much as one link in a chain is wanting, continuity is of course destroyed; and is it not probable that, in the lapse of ages, some defects in ordination must have occurred?—The Church has always been aware that her charter depended on the preservation of this connection with her LORD uninjured, and therefore she can well be trusted to have maintained the succession perfect, upon which her very existence as a Church depended.

But is there not reason to fear that, at such an epoch as the Reformation, some neglect might have crept in through inadvertence?—No. *Those who had the responsibility of guiding the Church at that time would naturally have been*

more keenly alive to any discrepancy, which would have been so disastrous in its effects. Their avowed object being to re-establish the Church in her purity, they would be most careful not to cut off her connection with CHRIST, and thus imperil the continuance of Divine grace within her.

Are members of the Church to be satisfied with her outward condition, as it is at present? —No; the present apparent state of the Church is not satisfactory, either as regards unity or holiness. It is therefore the duty of all her faithful members to do what they can to remove these defects; and especially they are bound to use constant prayer that the Body of CHRIST may be One in visible communion, as It is and must ever be in spiritual life, and become more worthy of her heavenly Spouse. (Eph. iv. 3—5.)

What was the nature of the Apostolic government of the Church?—"It is evident to all men, diligently reading the Holy Scripture and ancient Fathers, that from the Apostles' time there have been these orders of ministers in CHRIST'S Church, Bishops, Priests, and Deacons." (See Preface to Ordination Service.)

How are persons appointed to this ministry? —By "episcopal consecration or ordination." (Ibid.)

Then are no persons to be regarded as ministers of CHRIST unless they have been so ordained?—No; for unless they have received authority from God, they cannot act in His name.

Are Holy Orders indelible?—Yes; like Baptism and Confirmation, they impart a character to the soul of which it can never divest itself.

What is the special office of a Bishop over and above those which belong to him as a Priest?—To administer Confirmation, to ordain Deacons and Priests, and to join in consecrating other Bishops. The consecration of churches is also vested in Bishops.

What is the special office of a Priest?—To absolve the penitent, and to consecrate the Holy Eucharist. (See Ordination of Priests.) Generally, also, they are commissioned to bless in CHRIST'S Name.

What is the office of a Deacon?—To serve and assist the Priest in Divine Service, especially in the distribution of the Holy Communion (when he is allowed to administer the chalice or cup;) to read the Holy Scriptures in the Church, to instruct the young, and to baptize in the absence of a Priest. He may also preach, if he is licensed to do so by the Bishop.

What types of the priestly power have you in the Old Testament?—The Priest alone was allowed to offer sacrifice under the Law; he was also appointed to pronounce blessings on the people (Numb. vi. 23, &c.,) also to exclude persons from the Communion of the Faithful. (Lev. xiii.) The two functions of blessing and consecrating were also discharged by Melchisedek, (Gen. xiv. 18,) whom both David and S. Paul declare to be a type of CHRIST. (Ps. cx. 4; Heb. vii. 17.)

Who are the laity of the Church? —The word

laity means "the people;" all, i.e., who are not in Holy Orders.

How do you divide the several members of the whole Church?—The Church now consists necessarily of two parts; viz., the Visible and the Invisible.

What do you mean by the Invisible Church?—That portion of the faithful who, having completed their time of probation, are now at rest.

Are all the faithful departed now in the same place?—No; the greater part are in Paradise; but some few, such as martyrs, are in heaven. (Rev. vi. 9.)

Is there any other way in which you speak of the Church?—Yes; (1) the Church Triumphant—those already in heaven; (2) the Church resting—those in paradise; and (3) the Church Militant—those still on earth.

In what way is mention made of the Church in the Creed?—The Church is mentioned next to the HOLY GHOST, because it is the One Body in which resides the One Spirit. (Eph. iv. 4.)

What do you mention next in the Creed after your belief in the Holy Catholic Church?—I say, "I believe in the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

Why do you name these last Articles in connection with the Church?—Because they are all privileges which come to us through the Church.

Explain what you mean.—I mean that it is

in consequence of being incorporated into the Body of CHRIST (which is the Church) that I have fellowship with Saints, i. e., with all holy beings, viz., with the Three Persons of the Blessed Trinity, with Angels, with Saints departed, and with all the members of the true Church throughout the world. (Heb. xii. 22, &c.) It is through the Church that I have forgiveness of sins, whether through Baptism, through Absolution, or the Eucharist. It is through being joined to CHRIST I believe that, if I live and die in Him, my body will rise again as His did, and ascend to where He is and live for ever.

CHAPTER V.

THE SACRAMENTS.

What provision did our LORD make before His Ascension for perpetuating His Incarnation and its benefits among mankind?—CHRIST secured the extension of His Incarnation, and by this the transmission of His whole Nature (as the Second Adam) to His spiritual posterity, (1) by instituting Sacraments as means of union with Himself, and as channels of grace; (2) by promising His own continual Presence in the Church (S. Matth. xxviii. 20;) (3) by the promise of the HOLY GHOST to dwell in the Church for ever. (S. John xiv. 16, 17.)

Was not the coming of the HOLY GHOST intended as a substitute for CHRIST's Presence?—In a certain sense the work of the Comforter was to console the Church for the loss of CHRIST's visible Presence; but this could not be His actual work, since CHRIST Himself says to the disciples, immediately after the promise of the Comforter, "I will not leave you comfortless, I will come unto you," &c. (S. John xiv. 18—20.)

When was the HOLY GHOST sent down to abide in the Church?—On Whitsun Day, or the Day of Pentecost, ten days after our LORD's Ascension into heaven. The disciples were bidden by CHRIST to "tarry in Jerusalem" until they were "endued with power from on high." CHRIST received on His exaltation, in His own Person as Man, the gift of the HOLY GHOST, and poured Him out upon His Church, as He promised.

In what way did the HOLY GHOST appear?—We have the account in the Acts of the Apostles ii. 2—4, that while the Church was gathered together in one place, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting." So we understand that the Church, in all her ordinances, is replete with the HOLY GHOST.

How does the Nicene Creed express the work of the HOLY GHOST?—It calls Him "the *LORD and Giver of Life*" (spiritual.¹) He *gives vitality to the Church and her acts.*

¹ *This is to be distinguished from natural life, which*

By what other term, expressive of the work He does, is the HOLY GHOST called?—He is called the Paraclete.

What is the meaning of the term Paraclete?—It is a term originally used to designate a person, learned in law, who is called up to assist any one on his trial. Theologically it means the HOLY GHOST, Who has come on earth (1) to assist (Rom. viii. 26;) and (2) to comfort (He is called the Comforter) CHRIST's members.

What is the work of the HOLY GHOST in the Church?—The actual work of the HOLY SPIRIT is to effect and maintain a union between CHRIST and His members; as our LORD said, "He shall receive of Mine, and shall show it unto you." (S. John xvi. 14.)

Do you mean that the HOLY SPIRIT works upon the hearts and affections of men, so as to produce union of sentiment with CHRIST, through the feelings?—No; I mean that, so surely as GOD by His Word, through the movement of His Spirit on the waters, produced natural life in the first creation, and as the overshadowing of the Blessed Virgin Mary by the same Spirit produced the Life of CHRIST in the flesh, so truly does the HOLY GHOST now effect a new regenerate life in the soul of the baptized. (1 Cor. xii. 12, 13; Eph. iv. 4, 5, &c.)

Then the HOLY GHOST does not renew man's nature by Himself?—No; but by imparting the very Life and Strength of the Second Adam comes from the FATHER, and eternal life, which comes from the SON.

in Baptism. Thus, according to S. Peter, we are made "partakers of the Divine Nature." (2 S. Pet. i. 4.)

How is CHRIST present always in His Church?—CHRIST is present in the Church by virtue of that vital and objective union effected between Himself and the Church by the Sacraments; the HOLY GHOST, through the agency of the Priesthood, giving them Life.

Explain further the nature of a Sacrament.—Sacraments were ordained by CHRIST Himself as the means by which He resides in His Church.

Can there be any Sacraments out of the Church?—No. CHRIST ordained and placed them "in His Church." (Catechism.)

Who are the only dispensers of the Sacraments?—The Bishops and Priests of the Church, without whom, indeed, there can be no Sacraments at all.

What do you mean by the word Sacrament?—The word Sacrament means, literally, sacred rite.

How many Sacraments are there?—There are two Sacraments that are necessary for the salvation of all men, viz., Baptism, and the Communion of the Body and Blood of CHRIST. (See Church Catechism, "Two only as generally¹ necessary to salvation," &c.)

¹ "Generally" means "for all persons," as we find the same word used in this sense in other places in the Prayer Book and in the Authorised Translation of the Bible; e.g., "*the general confession*," "*the general thanksgiving*,"

Do you mean that there are only two Sacraments in the Church?—No; for all sacred rites might be called Sacraments, (for example, Confirmation, Ordination, Absolution, &c.,) which have an outward sign and an inward grace.

In what way are these not necessary for all persons?—They are, in a certain sense, necessary for salvation, but not needful for all persons individually. All men are not ordained, though without Orders we could not have Sacraments. Confirmation is necessary for salvation where it may be had; i.e., it must not be wilfully neglected. Matrimony is necessary only to a certain state of life, and not to salvation at all, in itself. Absolution is necessary for all who have fallen into deadly sin. These Sacraments “differ from the two great Sacraments chiefly because the latter alone unite us to our Blessed LORD JESUS CHRIST.” (Questions and Answers on the Church Catechism.)

CHAPTER VI.

OF HOLY BAPTISM.

For what purpose was the Sacrament of Baptism ordained by CHRIST?—To make men

“this kingdom in *general*.” And wherever the word is found in the English Bible, it is used in this sense. 2 Sam. xvii. 11, and Jer. xlvi. 38. (See “Questions and Answers on the Church Catechism.”)

Christians, by uniting them to CHRIST's Body. By it we are freed from the dominion of sin, as members of CHRIST and sons of GOD, and are entitled to an everlasting inheritance in heaven. (See Church Catechism, "Wherein I was made," &c.)

Can no person be rightly called a Christian till he is baptized?—No. The word Christian means, of, or belonging to, CHRIST; and since Baptism is the new birth into CHRIST, without which we can have no union with His Body as members, it is impossible we can be Christians without it. (S. John iii. 3.)

What do you mean exactly by Baptism being the new birth?—Our LORD, in His conversation with Nicodemus, explains it thus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (S. John iii. 5.)

What are the results of this New Birth to the soul?—The words of the Catechism are most emphatic concerning the results of Baptism: "A death unto sin, and a new birth unto righteousness; for, being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

What are the theological terms by which the immediate gifts of Baptism are expressed?—They are Regeneration, Justification, and Sanctification.

Explain the word regeneration.—*Regeneration means a new birth; and when we say that persons are regenerated in Baptism, we mean*

that they are born again into a new and better nature. Baptism is sometimes called the Sacrament of Regeneration.

Is Baptism, then, the beginning of the new regenerate life in the soul?—Yes; the very first principle of the New Life is given in Baptism. Before Baptism we are the “children of wrath.”

Can this take place without any act or will on the part of the baptized?—Yes; in all cases of infant Baptism (at which period of life the Church as a rule orders that Baptism should always take place.) As every child of Adam inherits the curse of a fallen nature without any will or act of his own, so is he the unconscious recipient of the blessing of the regenerate life: he is simply passive in both cases.

Can the act of Regeneration be repeated?—No; for as a man cannot be born twice naturally, neither can the Spiritual Birth be repeated, or effected in any other way but by Baptism.

Are persons, then, actually saved by Baptism?—Yes, S. Peter says, “Baptism doth now save us,” (1 S. Pet. iii. 21,) and S. Paul, “By grace are ye (have ye been) saved,” (Eph. ii. 8.)

Will all baptized persons be finally saved?—Not unless they persevere¹ unto the end. In the collect for Christmas Day we are taught to pray that “being (i.e. having been) regenerate we may daily be renewed by God’s Holy Spirit.” So

¹ “The infection of our nature doth remain in them that are regenerated.” “The flesh (i.e. the old nature of man) lusteth against the spirit (the new nature) and the spirit against the flesh.”

also S. Peter prays for His people that "being born again (i.e. having been born again) they may love one another," &c. (1 S. Pet. i. 23.)

What do you mean by Conversion?—The being turned from a state of nature to a state of Grace. So we pray for the conversion of the Jews and the heathen.

May we speak of baptized persons ever being converted?—Yes; the term not being a strictly theological one it *may* be applied to any turning to God.

What do you mean by the term Justification?—By the New Birth into CHRIST in Baptism the soul receives remission of sin (Acts ii. 38,) and is thereby justified or made righteous before GOD. Our SAVIOUR CHRIST by the sacrifice of Himself on the Cross, made a full, perfect, and sufficient satisfaction and atonement for the sins of the whole world; and then "rose again for our justification," (Rom. iv. 25.)

Is not the justification of mankind accomplished through the death of CHRIST?—S. Paul says, (Rom. v. 10,) "If we have been reconciled to GOD by the death of His SON, much more being reconciled, shall we be saved by His life."

May not the benefits of the Atonement and Resurrection be received at all without Baptism?—No, in no way; only the baptized can be justified, and that through the merits of CHRIST. "By grace are ye saved." The *Christian is not accounted righteous* (as were the *patriarch saints of old*) through faith in the

merits and death of CHRIST; but made righteous by becoming a part of Him in Baptism, and thus receiving an infusion of His risen nature. The direct result of Baptism is "a death unto sin" (remission of sin,) "and a new birth unto righteousness." (Catechism.)

What further proofs of this can you give from Holy Scripture?—S. Paul in his Epistle to the Romans (v. 19) says, "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And then lest any should presume on God's mercy or "sin that grace might abound," he first limits the benefits of the sacrifice of CHRIST to the baptized, and then shows that the Christian being risen with CHRIST to newness of life is bound, by his Baptism, to continual holiness. (vi. 3—6.)

Then there is a decided sacrificial element in the Sacrament of Baptism?—Yes; without the shedding of blood there is no remission of sin, and though CHRIST offered "one full, perfect, and sufficient Sacrifice for the sins of the world," yet the first application of this Sacrifice to individual souls is in Baptism,—by which alone we could become partakers of the further benefits of the Sacrifice. Justification is the especial effect of the Resurrection.

How, then, are the merits of the Sacrifice applied to those who were saved under the Old Dispensation?—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced

them," &c. (Heb. xi. 13.) "Abraham *believed* God, and it was *imputed* to him for righteousness." (S. James ii. 23; Heb. xi. 39, 40.)

What do you mean by the term Sanctification?—Sanctification means making holy; the baptized are taught by the Catechism that they are all sanctified by the HOLY GHOST, given in Baptism.

Repeat the words of the Catechism.—"And 3rdly (I believe) in GOD the HOLY GHOST, Who sanctifieth me and all the elect (baptized) people of GOD."

Why does the Catechism say "sanctifieth me," and not "sanctified me," if it refers to Baptism?—Because the work of Sanctification begun in Baptism, ("Wash him and sanctify him with the HOLY GHOST," see Baptism of Infants,) must go on continually to the end of a Christian's life.

How do you know that the HOLY GHOST is given in Baptism to begin the work of sanctification?—(1) We are distinctly told in Holy Scripture that "by one Spirit we are baptized into one Body." Our LORD also joins "water and the Spirit" together, and S. Paul in his Epistle to the Corinthians shows that Sanctification is an immediate result of Baptism; "But ye are (have been) washed, but ye are (have been) sanctified,¹ but ye are (have been) justified in the name of the LORD JESUS, and by the Spirit of our GOD." (1 Cor. vi. 11.)
(2) *The Church*, immediately after every Bap-

¹ For this reason S. Paul in all his Epistles addresses Christians as "*Saints*," i.e. sanctified persons.

tism, thanks God "that it hath pleased Him to regenerate this infant with His *Holy Spirit*."

You say the rule in the Church is that Baptism should be administered in all cases to infants, why is this?—Because being "born in sin" they cannot too soon¹ be freed from its dominion, and receive by union with CHRIST "remission of sin" and the gift of the HOLY GHOST, to strengthen and sanctify the whole life.

When you speak of remission of sins in Baptism, what sins do you mean?—In the case of infants original sin only is intended, and this is remitted once for all in Baptism.

Do you mean that *whensoever* the Church uses the Service for Infant Baptism, remission of original sin only is intended?—No; for no children from the age of two to ten years can more or less be without actual sin,—which would also be remitted by Baptism,—while still the Church would not deem it expedient that children so young should answer in their own persons.

May not the child as it grows up fall from this state of righteousness in which it has been re-created in CHRIST?—Yes; man is still left with a free will, either to continue in holiness, or to yield to the temptations of the world, the flesh, and the devil.

How do you distinguish this sin from that in which we are born?—All sin committed by our own act either before or after Baptism is called "actual sin."

¹ The Prayer Book mentions the first or second Sunday after birth,—Circumcision was administered on the eighth day.

As no one can be baptized again, is there no remedy for this sin?—Yes; CHRIST left power in His Church to remit all such sin, upon the repentance and confession of the sinner. (See Ordination of Priests.)

How often can this power of forgiveness be exercised?—As often as there is repentance for sin, the Priest has authority to absolve the penitent. (See Exhortation in Communion Service.)

Do not these frequent falls interfere with the work of justification and sanctification in the soul?—Sin at all times must mar the beauty of holiness in the soul, and tend to weaken the life regenerate, by impeding the free course of grace through the soul. Unrepented sin might also involve the separation of members from the Body.

By what term would you speak of this state of the absolved penitent?—The renewal of the gift of remission of sin and the re-establishment of the health of the soul, which was interrupted by sin.

What, then, do you gather from this of the justice and mercy of GOD?—That, whatever may be the final condition of the baptized, through sin, all who have rightly come to the Sacrament of Regeneration have been equally made partakers of the New Life, whereby they were made righteous before GOD (justified) and have by CHRIST'S merits received the gift of the HOLY GHOST for the continuation of the work of *Sanctification*, and therefore the final state of *the soul depends upon the way in which the gifts and graces of GOD are used.*

What is meant by requiring "repentance and faith" from Infants? i.e. is it not unjust to pledge persons without their consent?—No; because without faith and repentance we cannot be saved: the person is therefore bound to them by Baptism even without a promise.

What advantage, then, is there in the promise?—Because a promise, or vow, is a help to persons who make it, reminding them of that which it is essential for them to bear in mind continually.

Is there no faith shown in the Baptism of infants?—Yes; (1) it is shown by the Church, who administers the Sacrament; (2) by the persons who bring the infant to Baptism: and further, faith being one of the gifts of the SPIRIT, faith is actually infused into the soul of the infant by the Sacrament.

Do you mean that we are saved by faith?—No; we are saved through CHRIST by Baptism, to which faith is a means. (1 S. Pet. iii. 21; Eph. ii. 8.)

What is the inevitable result of faith?—Obedience and works of righteousness. (S. James ii. 14—26.)

Is there anything recorded in any of our LORD's miracles that would help us to understand what has been said?—Yes; we are told when our LORD saw the faith of the *persons* ("their faith") who brought the paralytic man, He healed him. And so also when He saw the faith of the Syrophœnician woman, He healed *her daughter*. (S. Mark ii. 5; S. Matth. xv. 28.)

Can you find further authority for the Baptism of infants?—Yes; we baptize them because our LORD's directions were universal, to baptize all nations without any exception of age; and He declared, unless any one "were born again of water and the Spirit, he could not enter into the kingdom of heaven."

Who besides infants are capable of Baptism?—Adults, i.e., persons of all ages above infancy who have faith and repentance.

Is all sin remitted unto them in Baptism?—Yes; all, both original and actual. (Acts ii. 38.)

When do you consider persons cease to be infants?—When they arrive at years of discretion, i.e., when they can distinguish right from wrong, and can apprehend religious truth.

Can you fix any age when this takes place, as there is an evident interval between the infant and adult?—No; but they would cease to be regarded infants at the time they become capable of Confirmation, which would vary according to the child's mental and moral development. Actual sin commences so soon as the child is capable of thought and action.

Can any one besides a priest or deacon administer Baptism?—Yes; seeing there is no way of salvation without Baptism, (S. John iii. 5,) the Church in her charity would have lay persons administer Baptism in extreme cases, rather than a soul should pass away without being born into CHRIST.

You mean that Baptism in such cases is considered valid by the Church?—Yes, providing the right form be used.

What do you mean by this?—That no Baptism would be valid by *whomsoever* administered, (1) unless water touch the person of the baptized; and (2) unless the act of aspersion or immersion be accompanied with the words: "I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST." (See Catechism, "Outward Sign or *Form* in Baptism.")

Is there anything recorded in the Old Testament analogous to this?—Yes; the case of Zipporah, the wife of Moses, who circumcised her son in the wilderness, showing that even a woman or child may baptize in case of emergency.

Then a person living after lay-Baptism need not be baptized again?—No person can be baptized twice; but there is a provision in the Church to guard against all uncertainties relating to Baptism, namely, *conditional* Baptism.

What do you mean by conditional Baptism?—Any persons having received Baptism, and not being able to assure themselves that it was administered with due care as to the right matter and words, should receive conditional Baptism, which is administered as follows. The person being named, the priest shall pour water upon him and say, "*If thou art not already baptized*, I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST."

When is this uncertainty most likely to occur?—In cases of Dissenting Baptism; for not acknowledging the saving efficacy of the Sacrament, Dissenting ministers might not be careful *either to use the right words, or even see that water should actually touch the person.* This

may however occur in all cases of Lay Baptism, either from haste, excitement, or uncertainty.

If any person had good reason to doubt that the water had not actually touched him, though Baptism was administered by a Priest, would he be justified in resorting to conditional Baptism?—Undoubtedly: we think it would be a duty to do so.

What different ways are there of administering the Sacrament of Baptism?—It is administered either by immersion, i.e., by submerging the whole body underneath the water, or by aspersion, i.e., pouring water upon the body.

Which do you consider the most correct method?—The quantity of water used must be a matter of indifference, as our LORD said in a parallel case to S. Peter, “He that is washed needeth not save to wash his feet, but is clean every whit.” (S. John xiii. 10.)

Does the Church of England give a preference to one method over the other?—The Church in the case of infants, seems to throw the responsibility on those who bring the child, saying that the priest shall “dip it in the water, if they shall certify him that the child may well endure it.” So the Church considers it altogether a question of expediency as regards health.

Have you anything to remark with respect to these two different modes of Baptism?—Baptism by immersion seems most to correspond with the burial of our LORD; and S. Paul says, “*We are buried with Him by Baptism.*” (Rom. vi. 4.) *But aspersion more closely resembles*

the sprinkling of the Blood of JESUS. (1 S. Pet. i. 2.)

Mention some of the chief types of Baptism in the Old Testament.—1. The original creation of the world, when “the Spirit moved on the face of the waters.” 2. The creation of man in God’s image. 3. Noah and his family saved by water. 4. Water from the “Rock” in the wilderness. 5. The refreshing stream which flowed from the hollow in the jawbone, with which Samson slew his enemies. 6. The passage through the Red Sea. 7. The water by which Jonah was saved. (Buried with CHRIST in Baptism, &c.) 8. The sprinkling of the blood of the sacrifice upon the doorposts of the Israelites’ houses. 9. Naaman the Syrian washing in Jordan. 10. The great typical rite of Circumcision. 11. Jewish Baptism.

What persons are qualified to be sponsors?—Communicants—not being the father or the mother of the child.

CHAPTER VII.

THE HOLY EUCHARIST.

What is the other great Sacrament of the Gospel?—That Sacrament which was ordained by CHRIST after His Last Supper, in commemoration of the sacrifice of His Death which was just about to be offered. It is called the *Holy Eucharist*, i.e., the Church’s Great Act of

Worship and Thanksgiving, whereby she shows forth her LORD's Death till He come again.

By what other name is it called?—It is also called the Holy Communion, because in It the Body and Blood of CHRIST are communicated to us.

Is there yet any other name by which persons sometimes call It?—Yes; persons sometimes call It the LORD's Supper, because It was that Sacrament which He ordained on the occasion of His Last Supper; and inasmuch as He there gives us His Body to be our meat, and His Blood to be our drink, It may be regarded as a sacred feast.

Are then the Body and Blood of CHRIST really present sacramentally?—Yes; the Body and Blood of CHRIST are truly present immaterially, after consecration, under the outward form of Bread and Wine.

How can you prove this?—When our LORD instituted this Holy Sacrament, He said plainly, "*This is My Body,*" and "*This is My Blood;*" and in the sixth chapter of S. John's Gospel, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you."

But is not that meant simply metaphorically?—No; it is intended literally: for CHRIST would not have left so great a matter in any uncertainty. Besides, it is evident He intended His words in this instance to be so taken, because S. John vi. 53 was spoken in answer to the question of some, "*Can this Man give us His Flesh to eat?*" and this would have been the occasion to explain that He spoke in a metaphor, if it had been so.

How has the Church always regarded this Sacrament?—As the means of strengthening our union with CHRIST's glorified humanity, through which He imparts His Divine Nature to the faithful.

What do you mean by the faithful?—Here it means communicants ; generally the baptized.

By what term do you express the true doctrine of the Holy Eucharist?—It is called the doctrine of the Real Presence.

What is the nature of this Presence?—It is Real, as not being figurative : spiritual, as not being carnal or material.

Is there any especial circumstance recorded during the Great Forty Days between our LORD's Resurrection and Ascension, that would clearly indicate the Presence of CHRIST in this Sacrament?—Yes ; CHRIST was unknown to the two disciples as they journeyed to Emmaus, (S. Luke xxiv. 16,) though He walked and talked with them, "yet their eyes were holden." It was not till "He took bread, and blessed it, and brake and gave to them," that "their eyes were opened and they knew Him." Then we read "He vanished out of their sight" (xxiv. 31,)—thus indicating that though men should not recognise Him with their bodily sight, yet His glorified Humanity would henceforth in like manner be truly present, and discernible by faith, in the glorious and mysterious Sacrament of the Altar, under the veil of Bread and Wine.

How do you prove that the Church of England holds this doctrine?—Because by the answer to the question, What is the Inward Part in

the Sacrament? the Catechism says, "The Body and Blood of CHRIST, which are verily and indeed TAKEN and received by the faithful." If the Body and Blood are "taken,"¹ it follows that They must be there, and that the Presence does not depend at all on the disposition of the recipient, or on the act of eating and drinking, which would be a gross and irreverent thought; as well might we say that CHRIST's Incarnation itself depends on His being *received* or accepted by man.

What is the meaning of the term Transubstantiation?—It is that theory by which the Church of Rome attempts to explain the nature of the change which is effected in the elements by consecration.

Does it mean to say that the outward substance of Bread and Wine is changed?—The term certainly seems to express that, but their best Divines make a distinction between substance, which they understand to mean the Inward Essence or Property of the Elements, and the Outward accidents, which they understand to mean the part that is cognizable by the senses.

Why then do you object to the term?—First, because it is attempting to explain what is above our comprehension; and secondly, because it is a term not sanctioned by any portion of the Church before the thirteenth century.

What is the meaning of the term Consub-

¹ In one of the Thirty-nine Articles it is more explicitly said to be "*given, taken and eaten.*" (Article XXVIII.)

stantiation?—It expresses the theory by which the Lutheran body have endeavoured to explain the same change; they holding that the Body and Blood of CHRIST are really present, but that the Bread and Wine after consecration continue common bread and wine. It is irreverent to suppose that CHRIST can be united to common bread and wine.

Why do you object to this term?—On the same ground (*à fortiori*) as I object to the use of the other term.

Can you mention any analogy which will help to the understanding of this doctrine correctly?—Yes; the union of the two natures, the God-head and the glorified Manhood together making One CHRIST, separate in idea, but not divisible, seems to form an exact resemblance of the outward and inward parts of the Sacrament, which in like manner must not be confounded, as is apparently done by the Roman theory, or separated, as is done by the Lutheran theory.

How is it possible that our LORD's Body can be on thousands of altars at the same time?—To attempt an actual explanation of so stupendous a mystery, would of course be impossible and also irreverent. As well might we attempt to explain the mystery of GOD's own eternal existence, and omnipresence, or the *method* of union between GOD and man in CHRIST. We know however that our LORD's glorified Body was not subject to the natural laws of space and distance (S. Luke xxiv. 31,) and also that our own bodies, after the Resurrection, will be spiritual bodies

(1 Cor. xv. 44 ;) therefore we can understand to some extent that the Body of CHRIST is capable now of an infinite diffusion. The miracle of the loaves and fishes shows that even material things are capable of being indefinitely multiplied by the power of God.

What are the chief types of the Holy Eucharist in the Old Testament?—The Tree of Life, the Paschal Lamb, the manna, and the bread and wine offered in sacrifice by Melchizedek, who was a type of CHRIST, He being “a Priest for ever after the order of Melchizedek.”

Why is the manna one of the chief types of the Holy Eucharist in the Old Testament, and how does this prove indubitably CHRIST’s Real Presence in the Holy Eucharist?—Because our LORD alludes especially to the manna in the sixth chapter of S. John’s Gospel, in which He clearly states that *He* is “the Living Bread which cometh down from heaven,” having first shown the inferiority of the type by reminding the Jews that their fathers did eat manna in the wilderness and are *dead*. Now even if He had not said “the *Bread* which I will give is *My Flesh*,” we might be sure that He could not have meant common bread, for in that case the reality would have been less than the figure, for the manna came down from heaven.

Is there any other name by which the Holy Eucharist is called besides those we have already given?—Yes ; Jeremy Taylor and others of our *best Divines*, as well as the ancient Fathers, call *It the Christian Sacrifice*.

Does not S. Paul say that since the Death of CHRIST there is no more sacrifice or offering for sin?—Of course there is no new sacrifice that can be offered, but the Holy Eucharist is simply the continuation of the sacrifice of the Cross: a means by which the benefits of that sacrifice, first applied in Baptism, are constantly renewed to individual souls.

In what way do you mean that CHRIST'S Sacrifice is continued through the Eucharist?—S. Paul tells us that CHRIST entered upon the office of the Church's Great High Priest when He ascended into heaven, and we believe that He exercises that office by presenting to His FATHER the merits of His own adorable Sacrifice of the Cross, so often as His representative priesthood on earth offer the memorial sacrifice of the Eucharist on the altar.

Is there indication in prophecy to show that sacrifice was to be offered under the Gospel?—Yes; the Prophet Malachi says, "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." (Mal. iii. 3.)

What sacrifice is here spoken of in the original Hebrew?—The unbloody sacrifice of the Mincha, which is therefore a type of the Eucharist.

How can Christian people gain an interest in this sacrifice?—By assisting in the oblation of the Eucharist: all Christians, as we have already seen, possessing a share in the priesthood.

Was this the primary object of the Eucharist?

—No ; the primary object appears to have been the sustaining of the union between CHRIST and His faithful people, and so it is commonly called in Holy Scripture, “the breaking of *Bread*,” or the Communion of the Body and Blood of CHRIST.

How often do the early Christians appear to have joined in the celebration of this rite?—They appear to have joined in It daily, although the first day in the week is specially mentioned. In the same way we have a special Collect, Epistle, and Gospel, for every Sunday in the year, with directions that they should serve for the days of the week following. The great festivals, or other holy days, have also special Collects, Epistles, and Gospels, appointed for them.

Supposing that persons do not feel themselves prepared on any day to communicate, ought they to leave the church, or to stay and take part in the whole of the Eucharistic Service?—They should certainly stay and join in the Service as well as they can. They will soon find it easy by meditation on what is being done, and by the help of special books of devotion, to employ the time profitably while others are communicating : although, of course, it is not to be denied that communicating is the primary object for which the Sacrament was instituted.

Would you extend this privilege of non-communicating attendance to persons who are not confirmed?—Certainly : there is no law in the *Church of England* which can be considered to *exclude them*, and it would seem more possible

to train children in habits of attending reverently to what is *being done* before their eyes than to make them give their attention to long prayers and sermons. But this must of course imply careful training on the part of parents and teachers.

What are the chief rules for the reverent reception of the Sacrament?—(1) To receive fasting, if possible. (2) To receive devoutly kneeling, and with adoration befitting so great an act. (3) To receive the Sacrament of the LORD's Body into the palm of the right hand: this method is a safeguard against the danger of accidentally dropping any portion of the Sacred Food: for the same reason it is also advisable that communicants should not take the chalice into their hands.

CHAPTER VIII.

OF SACRIFICE.

In what sense is the Holy Eucharist a Sacrifice?—In it the LORD's death is shown forth by the use of signs, which CHRIST Himself calls by the names of that which they signify, viz. His Body and Blood; therefore the celebration of the Holy Eucharist must be a more real Sacrifice than the animals offered under the Jewish dispensation were.

In what other sense is its superiority over the

sacrifice of bullocks and of lambs proved?—Because while the latter were merely figures of the Atonement, the former actually conveys the virtue of the One Great Sacrifice of the Cross. Besides, CHRIST Himself instituted it; and if we reverence His words, it is clear that the Sacrifice of the Altar must be superior to those typical ordinances which preceded the Sacrifice of the Cross.

In what further way is the propitiatory character of the Holy Eucharist superior to the sacrifices under the law?—(1) Because the Priest at the Altar is virtually CHRIST Himself. (2) The Sacrifice of the Cross and of the Altar being one, the Holy Eucharist is a direct means of union between CHRIST, (Who is also the Divine Victim,) and the Communicant.

Why do you say that the Priest is CHRIST Himself?—Because CHRIST is a “Priest for ever after the order of Melchizedek.” Melchizedek offered bread and wine, and CHRIST continues to offer the same sacrifice by His priests to the end of the world. If He had not used bread and wine at the Last Supper in the institution of the Real Sacrifice, He could not have been after the “order of Melchizedek;” and if the same Sacrifice was not continually offered by Him as our great High Priest in Heaven, through the instrumentality of a representative Priesthood on earth, He would not be a “*Priest for ever.*”

Have you any further statement to make on *this subject*?—Yes, that the essential element *in the Sacraments*, and most especially in the *Holy Eucharist*, is sacrificial: for, by this *Holy Eucharist*, the benefits of the one Propitiatory

Sacrifice of CHRIST are continually applied or renewed to individual souls. To deny this would be virtually to deny the need and efficacy of CHRIST's death altogether, since there is no other way by which man can make the benefits thereof his own, but those which CHRIST Himself has appointed.

CHAPTER IX.

OF THE OTHER SACRAMENTAL ORDINANCES OF THE CHURCH.

CONFIRMATION.

What do you learn in Holy Scripture concerning Confirmation?—In the 8th chapter of the Acts of the Apostles, verse 12, we read that “when they (the Samaritans) believed Philip preaching the things concerning the kingdom of God and the Name of JESUS CHRIST, they were baptized, both men and women.” And in the 14th and 15th verses we read that “when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, (i.e. were admitted by Baptism into union with the Word, CHRIST JESUS,) they sent unto them Peter and John, who when they had come down prayed for them, that they might receive the HOLY GHOST.”

How do you know that SS. Peter and John were not sent for the purpose of baptizing the Samaritans, and that therefore Baptism is not

intended by the "receiving the HOLY GHOST," (ver. 15) ?—Because in the 16th and 17th verses Baptism and Confirmation are distinctly separated and distinguished the one from the other. Thus: "for as yet He (the HOLY GHOST) was fallen upon none of them; only they were baptized in the Name of the LORD JESUS," (verse 16;) "Then laid they their hands on them, (i.e. the baptized) and they received the HOLY GHOST," (verse 17.)

Can you mention any other proofs from Holy Scripture of the importance of Confirmation?—Yes; S. Paul calls it part of the "foundation" of the faith, Heb. vi. 2; and in Acts xix. 2, 3, S. Paul thinking they had received Christian Baptism, asks some who came to him at Ephesus if they had received the HOLY GHOST since they believed, and they answer, that they had not so much as heard of the HOLY GHOST, for they had been baptized "unto John's baptism" only. In the 5th and 6th verses we read, that they were subsequently "baptized in the name of the LORD JESUS;" and that when S. Paul "had *laid his hands* upon them, the HOLY GHOST came on them."

Would not this seem to imply that the HOLY GHOST was not received in Baptism?—On the contrary, S. Peter declared on the day of Pentecost that Baptism is the very means by which the HOLY GHOST is given. (Acts ii. 38.)

What, therefore, do you gather from this?—

We learn that by Baptism the germ or seed of a new life is implanted in the soul by the HOLY

GHOST,—(this is the meaning of our LORD's Parable of the Sower,) and that as a seed in the vegetable kingdom requires the sun of summer to bring it to maturity, so must the seed of the new spiritual life, to which we are born again in Baptism, be perfected by the laying on of Apostolic hands in the Sacramental Rite of Confirmation.

How, then, do you understand the words of S. Peter, (Acts x. 47,) "Can any man forbid water, that these should not be baptized, which *have received* the HOLY GHOST as well as we?" —We learn that even cases of miraculous conversion can in no way supersede Baptism, for "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," because in no other way can union with CHRIST be effected, and remission of sin obtained. The gift of the HOLY GHOST referred to in this place by S. Peter is that preventing grace without which no good desires can come into the heart. GOD must first turn us before we can be turned. (Lamentations v. 21.)

What relation, then, does Confirmation bear to Baptism?—It is its complement, or completion. The Christian is by Confirmation made complete, and is as it were full grown, and thereby rendered capable of taking the spiritual nourishment provided for him, viz. the Body and Blood of CHRIST, (by Which alone the union between CHRIST and the Christian is habitually maintained;) and of performing all the duties of the Christian state. It is analogous in some

degree to the civil rite of a person "coming of age."

Who is the proper minister of Confirmation?—This office is confined to a Bishop, as the direct successor of the Apostles, by whom we read in Holy Scripture that it was always administered.

Is Confirmation ever called a Sacrament?—Yes; it is one of the lesser Sacraments.

Can it have been ordained by our LORD?—Yes, very probably, on one of those great Forty Days, between His Resurrection and Ascension, when He spoke to His Apostles "of the things pertaining to the kingdom of God," i.e. the Church.

In what way can Confirmation be considered a Sacrament?—Because the laying on of the Bishop's hands is an outward and visible sign, by which is conveyed the inward gift of the HOLY GHOST.

Was Confirmation always distinct from Baptism?—Yes; Confirmation has always been administered after Baptism. S. Paul first baptized and then confirmed the disciples of S. John at Ephesus, (Acts xix. 5.)

By what names do we find this rite called in Holy Scripture?—It is usually called the "Gift of the HOLY GHOST," and "the Laying on of Hands," but it is also spoken of in Scripture as an "Unction or Anointing," and a "seal" set upon the soul by God. In the ancient Church Confirmation was generally called the "Seal of the LORD." (2 Cor. i. 21, 22; 1 S. John ii. 20,

27; Eph. i. 13, iv. 30.) In these latter passages the Gift imparted and the dedication thereby of the soul to God, are specially indicated.

What are the special gifts of the Spirit?—The seven¹ gifts of the Spirit are the Spirit of Wisdom, of Understanding, of Counsel, of ghostly Strength, of Knowledge, of true Godliness, and of the holy Fear of God. (Isa. xi. 2; see also the Bishop's Prayer in the Confirmation Service before the Laying on of Hands.)

What are the several uses of these Gifts?—*“May His heavenly Wisdom reign in my soul, His Understanding lighten my darkness, His Counsel guide me, His Ghostly Strength fortify me, His Knowledge instruct me, His true Godliness make me fervent, His Divine Fear keep me from evil.”*²

What, then, is the general effect of Confirmation?—It enlarges and perfects the capacities of the soul. For this reason, like Baptism and Ordination, it can never be repeated: e.g. the spiritual capacities of the priest are as complete the first moment of his Ordination as after fifty years: neither can any one escape from its obligations.

What do you mean by the Fruits of the Spirit?—They are those acts and habits which the soul so strengthened by the Gifts of the Spirit is enabled to fulfil; such as Love, Joy,

¹ The number “seven” is emblematical of perfection or completeness. See Rev. i. 4.

² See Prayer from “The Seal of the Lord,” by the Bp. of Brechin.

Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance.

Are not these really CHRIST's Gifts, which He received as Man when He ascended up on high?—Yes; CHRIST conveys them to us through the HOLY GHOST, Who is His agent, or representative on earth. It is the HOLY GHOST descending on the waters of Baptism that first unites us to CHRIST, and afterwards, through the other ordinances of the Church, makes us partakers of CHRIST's fulness.

At what age should Confirmation be administered?—The Prayer Book does not give any definite rule. In the Acts of the Apostles we read that persons were confirmed immediately after Baptism; and in the Eastern Church the rule is so literally adhered to that infants are confirmed. In the Western Church for many centuries an interval of time has been interposed between Baptism and Confirmation; ordinarily not less than seven years. In recent times, many English Bishops have preferred to postpone it to the age of fifteen years.

In what way does the Prayer Book determine the question of age with regard to Confirmation?—In the Baptismal Service the Godparents are directed to see that the child be brought to the Bishop to be confirmed by him "so soon as he can say the Creed, the LORD's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism." The Confirmation Service further assumes that children *must be* "come to years of discretion." No

age is absolutely fixed in these directions, as the capabilities and opportunities of children differ very materially. Children can "discern" or distinguish at a very early age between right and wrong; and the Catechism also may be taught to quite young children so that they may understand it.

Do you think that very young children can sufficiently understand the Catechism?—We know that young children receive the truths of Christianity more simply and really than persons of fifteen or sixteen, especially if the latter have been neglected. But the Confirmation Service simply says, "and can answer to such other questions as in the short Catechism are contained." There is also not much fear of moral hindrances to Confirmation in a child.

You think, then, that Confirmation might be administered early with advantage?—When it is considered that the object of Confirmation is the bestowal of the HOLY GHOST, it is plain that persons should be encouraged to come at an early age.

What particular benefits do you think would accrue from such a practice?—(1) It would be an incalculable advantage that children should have the gift of the HOLY GHOST, to strengthen them before they are beset with the more powerful temptations of youth, and become communicants at an early age; (2) It would ensure earlier and more definite religious teaching generally; (3) Godparents would have *better opportunities of fulfilling their duties in*

bringing their children to Confirmation, and a child would, in many cases, be watched over by the same Priest during the interval between Baptism and Confirmation.

Do you consider that the child is more bound to keep his 'Baptismal vows after Confirmation than before?—He is rendered more capable of doing so by the perfect gift of the HOLY GHOST; but a child is always responsible for his own acts, and so often as he has said his Catechism he acknowledges his obligation to do all that his godparents promised in his name, "Yes, verily, and by God's help, so I will," i.e., keep my vows.

What are the especial duties of sponsors?—Their duty is to see that the child "be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by them;" (see Baptismal Service :) to see that the child is virtuously brought up to lead a godly and Christian life, and that he is brought to the Bishop to be confirmed by him at the proper time.

What are the preliminaries to Confirmation?—(1) Each candidate is required to be examined by his parish Priest, both as to his intellectual and moral fitness, and to bring a certificate from him to the Bishop; (2) each candidate is required to make a public statement before the congregation that he is prepared to live according to his Christian profession.

What is the form of administering Confirmation?—*The rite consists in the laying of the Bishop's hand on the head of every one severally,*

each devoutly kneeling before him. In the Scotch Church the cross is often signed on the forehead of the candidates. In some branches of the Church chrism or anointing with oil is used.¹

CHAPTER X.

OF ABSOLUTION.

What do you mean by Absolution?—The power which our LORD gave to the Apostles of remitting sins committed after Baptism.

What is the condition which qualifies persons for receiving Absolution?—Repentance.

What does Repentance consist of?—(1) Contrition or sorrow for sin; (2) confession of sin; (3) compensation, if the case admits of it; (4) amendment of life.

Is it necessary that penitents should confess all the sins which they have committed, or only some special ones which trouble their conscience?—Absolution is plenary: "I absolve thee from all thy sins," and therefore a penitent must confess all, and the Priest must be satisfied that the repentance is sufficient before he can give Absolution.

When does the Prayer Book direct that per-

¹ The entrance to the Chancel is the proper place for Confirmation, significant of this rite as coming between Baptism and the Sacrament of the Altar.

sons should seek Absolution?—When they find themselves troubled in mind or conscience.

Is it likely that persons who have lived in habitual sin should be able to quiet their own consciences without Confession?—No, for the rule of the Church requires each person to come to Holy Communion, and that they may do so with a quiet conscience, they are admonished in the Prayer Book to “open their grief” to a Priest, and seek “the benefit of Absolution, together with ghostly counsel and advice.” Two things are therefore essential to a proper reception of Holy Communion: (1) Self-examination; (2) Private Confession and Absolution for all that desire it.

Is it well to leave persons, especially in sickness, to themselves in that matter?—No: in the Office for the Visitation of the Sick the Priest is exhorted “to move the sick person to make a special confession of his sins.”

What is the Form of Private Absolution?—The Form of Private Absolution is found in the Service for the Visitation of the Sick. “Our LORD JESUS CHRIST, Who hath left power to His Church,” &c.

Who is the proper minister of Absolution?—A Priest or a Bishop.

Where do you find authority for this in Holy Scripture?—When our LORD ordained His Apostles, (S. John xx. 23, S. Matth. xviii. 18,) we read that He breathed on them, saying, “*Receive ye the HOLY GHOST. Whosoever sins ye remit they are remitted unto them, and*

whosoever sins ye retain they are retained." See Ordination of Priests.

May not this power apply only unto the Apostles?—We might as well suppose that sin ceased to be on earth with the Apostles' lives, or that the ministry of the Gospel, Baptism and the like, ceased to be valid on their departure. Even if CHRIST had not said, "Lo, I am with you always, even unto the end of the world," we could not suppose that such power was given only for the benefit of those then living. But as the first Apostles were not to exercise their office to the "end of the world," so it follows that the Church of CHRIST is a perpetual institution. "As My FATHER hath sent Me, even so send I you," S. John xx. 21; accordingly the words of our LORD are repeated at the ordination of every Priest.

But what answer will you give to those who tell you it is arrogance to say that a Priest can forgive sin, and that GOD alone can do so?—I should say that it would be arrogance and blasphemy if man had taken such power upon himself; but that in using the Absolution which the Church puts into his mouth, in obedience to the command laid on him at his Ordination, he is but fulfilling an office which was committed to the Church by CHRIST Himself, "Whosoever sins ye," &c., and banded down link by link to every rightly ordained Priest.

But, again, you may be told it is too dangerous a power to have been invested in man, and consequently could not have been intended to

pass beyond the Apostles.—If the Apostles had been other than men of like passions with ourselves this argument might with some have weight; but S. Peter's denial, S. Thomas' unbelief, and many other occurrences prove that they were subject to the same temptations and sins as we are; therefore if the power to forgive sins was, as we know it was, given to men at that time, there can be nothing to prevent its being perpetuated to the whole order of Priests to the end of the world.

Can you bring any further argument to bear on this?—Yes; by analogy we might as well say that the commands of CHRIST with regard to Baptism and the Sacrament of His Body and Blood, "Go ye therefore," and "Do this as oft as ye," &c., applied only to the Apostles. Again, if the remission of sin was confined to Baptism, there would be a link missing in the economy of CHRIST's Church, since Baptism cannot be repeated, and yet, though union with God is restored by regeneration and spiritual life begun, we are still exposed to temptation and sin.

Do we find our LORD in His own Person, as Son of Man, establishing this truth?—He takes all possible opportunities of proving that the power He exercised on earth was not to be discontinued at His death, but perpetuated for the benefit of His Church to the end of time, and that He did but establish what His Apostles *were to carry on*. If His union with the human *nature had been confined to His own Person, salvation could not have been extended to the*

whole race, but only to the body taken by Himself. As His Incarnation was real, so must its extension and application be to individual souls; otherwise it would not meet the difficulty of dealing with sin in its universal character.

Mention instances in Holy Scripture where CHRIST's intention of establishing His power on earth is definitely acknowledged.—(1) He would not, in so important a matter, have used those words in the ordination of His Apostles if He had meant anything else; (2) He declares plainly to them, "He that receiveth you receiveth Me;" (3) just before His Ascension He declares, "All power is given unto Me in heaven and in earth," and then adds, "Go ye therefore and teach all nations, baptising them," &c., and "Lo, I am with you alway, even unto the end of the world." Thus He definitely declared that the Apostolical commission was to be perpetuated to the end of time, and in the words, "Lo, I am with you," &c., He shows that the sacred office would suffer no deterioration by being transmitted so long as the world stands.

Explain this further.—In saying "with you" our LORD could not, it is plain, intend the first Apostles only; but by His Divine Prescience, which makes all things present, He spoke prospectively, gathering up the universal Priesthood to the end of time into one aggregate in Himself,¹ saying, "Lo, I (GOD-MAN) *am* with

¹ See Psalm cxxxiii., typical of the unity and perpetuity of the Priesthood; the presence of the Great High Priest

you (all who shall henceforth minister in My Name) always, even unto the end of the world."

Have you any further argument to use on this subject?—Yes; in 2 Cor. iv. 7, S. Paul says, in allusion to the dignity of the office and the insignificance of the instrument, "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." They therefore who rightly apprehend the doctrine of the Incarnation will not have their faith shaken in the Sacraments by the poverty of the means. "The Word was made flesh:" CHRIST was an infant, subject to weakness and pain, and unable even to escape the difficulties and inconveniences that befall His meanest creatures. He was content to "grow in wisdom (as a man) and in stature." Yet the wise men did not question His Divine Power, though they saw Him a helpless Infant; they worshipped Him. Our greatest treasures, as gold and silver, are embedded in the earth.

Can you mention any other portions of Scripture where CHRIST by His own acts unquestionably establishes this doctrine of Absolution?—Yes; in S. Matthew ix. 1—8. Here, when our LORD healed the sick of the palsy, it was not, it is plain, simply in order to convey physical health to the man, or He would not have said "Thy sins be forgiven thee;" for not till the Scribes accused Him of blasphemy do we find Him healing the palsy—doing

*being promised equally to the last ordained Priest on earth
as to the Apostles.*

the lesser in order to prove His power to do the greater. This would surely have been the time to explain if He had intended anything else; but instead of that He establishes what He had before said, and that they might "know that the Son of Man hath power *on earth* to forgive sin," He performed the miracle, and further, He allowed the multitude to rejoice and "to glorify God Who had given such power unto men," v. 8.

What objections do persons chiefly raise against the practice of Confession?—They say it is not right to confess our sins to a man, and that confession to God is sufficient.

How would you reply to this?—I should say first, that He Who left "such power on earth" could not err, and that if He saw right to bestow His grace by sacramental means it is not for us to say He blasphemes. But further, I should say that to regard the Priest in Confession only as an ordinary man would be wrong, and from the devil; for as the nature of Absolution is strictly sacramental, and a means for renewing the soul of the penitent, instituted by CHRIST Himself, it should be regarded as a sacred duty by all who desire pardon, and be received in the same spirit as Confirmation and the two great Sacraments. No true Churchman would say of these that they were not to be received because coming from the hands of a Bishop or Priest, being men.

Is there not an especial danger of persons *-seeking* Confession from personal feelings, or

worldly reasons which amount to self-indulgence or even sacrilege, as such persons cannot be penitent?—Yes; the devil's object is to prevent this ordinance by all means. Such cases must however be left to the director's judgment, who should always be a wise and discreet man. Means of grace entirely miss of their object if perverted to serve human motives, and they would thus bring an evil instead of a blessing on those who so abuse them. But it is not unusual, we know, for insincere persons to come to the altar with similar unworthy and personal motives, though this is no argument against the Holy Eucharist. By analogy, medicine judiciously used will keep the body in health, whereas its reckless abuse would cause death.

Do you mean that confession should not be resorted to frequently?—That is a matter which must be left to the penitent and to the Priest: but persons are more likely to think lightly than too severely of their sins; and "if we say that we have no sin we deceive ourselves," &c. Sin is a disease, and Confession is a medicine.

How should persons prepare themselves for a first Confession?—They should divide their life into portions, and then go over each portion by the help of questions designed for self-examination, which are easily procured. They should write down notes of what they have discovered in themselves, and then seek for some Priest who *will receive their confession.*

Are there different degrees of sin?—Yes.

actual sin is divided into two classes, viz., mortal or deadly sin, and venial sin.

What do you mean by mortal or deadly sins? —I mean those sins which rob the soul at once of grace and of spiritual growth, and render it deserving of hell. If any one die without repentance of such sins, they cannot be saved.

What are they?—They are commonly arranged under seven heads: (1) pride; (2) anger; (3) envy; (4) covetousness; (5) gluttony; (6) lust; (7) sloth. All indulged sins, however, partake of this nature.

Give instances of such sins as are not deadly, i.e., venial sins.—Sins of infirmity, of passing thought or of surprise.

Explain these further.—Sins of the following nature would be venial: to be in a slothful humour and not to rouse oneself to perform some duty, to be unduly pleased with praise from others, to refrain from protesting from cowardice against any wickedness we may see or hear, to yield to impatience under suffering.

What is the result of such sins if indulged in?—If unchecked they will undoubtedly lead to deadly sin: indeed the absence of a desire to overcome them is sloth, which is a deadly sin.

What does this prove?—That though all sin may be absolved on repentance, yet it is actually these venial sins against which we must be on our guard, and which we should carefully search out, since they tend to harden the conscience and lay the soul open to deadly sin.

In a certain sense then these lesser sins are more dangerous than a deadly sin?—Yes; in this way, e.g., they undermine the soul's life more insidiously, so that a Christian may be so beguiled by them as not to be aware of their existence without the habit of strict self-examination, whereas he cannot commit a deadly sin and be in ignorance of it.

Is Absolution equally conveyed by the two other Forms of Absolution which are found in the Prayer Book, viz., in the Daily Office, and in the Communion Office?—The Declaratory Form and the Precatory Form have been used in different ages of the Church equally with the authoritative: but a Priest cannot absolve unless (1) he has heard the penitent's confession, and (2) has had the opportunity of estimating the reality of the penitent's contrition.

What then are the chief benefits resulting from the use of the other two forms of Absolution in the service of the Church?—They warn the congregation against continuing in sin; instruct them in what way sin may be forgiven, and so minister much of comfort to those who feel that they have offended against God.

Is a Priest at liberty to refuse hearing the confession of a penitent?—It may be well for a Priest not possessing much learning or experience to refer cases that are likely to be difficult to a Priest whom he may consider more competent than himself. But the administering of this rite being one of the two most essential portions of his office, every Priest must be prepared

to exercise it when required, and to urge the duty of persons seeking to him for the benefit of Absolution.

With what feelings should lay-people regard the power of the Priesthood?—As one of the chief blessings conferred by God upon man.

How are they taught to express their interest in it?—Each of the four seasons of Ordination is preceded by a week (called Ember¹ Week) in which they should invoke God's blessing by prayer and fasting, on the persons to be ordained.

CHAPTER XI.

OF HOLY MATRIMONY.

What other sacramental ordinance of the Church is there that conveys grace?—Holy Matrimony, which, though ordained originally in Paradise, was resanctified by our Lord, after various relaxations had been introduced into it both in patriarchal and Jewish times.

In what respects is Holy Matrimony not considered a sacrament?—(1) Because it was not ordained by our Lord Himself; (2) because it is not necessary to all persons, but only for those who are about to live together as

¹ The word "Ember" is supposed to be derived from two Latin words, meaning the Four Seasons.

man and wife; (3) because it has no outward sign.

What grace may we suppose that it conveys?—Grace to enable persons to live together in forbearance and love, and to bring up the children which God may give them, as members of CHRIST's Body.

What special mystical character is attributed to the rite of marriage in Holy Scripture?—Our LORD in several parables selects this ordinance to represent the mystery of His Incarnation; for the same purpose He may be supposed to have chosen a marriage as the occasion of His first miracle.

Explain this further.—Our LORD means that Matrimony effects so close a union between man and wife, making of twain one flesh, that it can only be likened to the union which was effected in His own Person between the human and Divine natures.

What other union is Matrimony said in Holy Scripture to symbolize?—S. Paul speaks of it as symbolizing the union which now exists between CHRIST and His Church, which is in effect the result of His Incarnation.

What conclusion do you draw concerning marriage from the employment of this comparison?—I conclude that marriage is indissoluble, for as the Divine and human natures are inseparable in CHRIST, so those who have been made one in marriage can never be severed *in this world*.

Did not the Jewish Law admit of divorce?—

Yes ; Moses allowed of it, our LORD says, "because of the hardness of their hearts ;" just as GOD seems also to have "winked at" polygamy in the times of the patriarchs. But CHRIST came for the purpose of restoring things to their primeval purity.

Are there no sins in a husband or wife that can justify separation ?—Undoubtedly there are circumstances which may justify a legal separation ; but still the parties are in GOD's sight man and wife, and no fresh marriage can be effected by either, S. Matth. xix. 9, so long as the other liveth, Rom. vii. 2.

What are the conditions necessary for marriage ?—The parties must not be within the "forbidden degrees of kindred," (for example, a man may not marry the sister of a deceased wife;) and public notice (called "Banns") must be given on three separate Sundays in church : they are also expected to receive the Holy Communion at the time or as soon after as possible.

CHAPTER XII.

OF BENEDICTIONS, PREACHING, &c.

Can you mention any other rites that are of a Sacramental character ?—Yes ; any benedictions given by a Bishop or Priest.

What examples have you of this kind in Holy Scripture?—That of Melchisedek blessing Abraham; our LORD's parting blessing to His Apostles before His Ascension; that of S. Paul blessing the clergy of Ephesus, (Acts xx. 32,) and many blessings that are conveyed in the Canonical Epistles.

Have you any Form for the conveyance of Benedictions?—Yes; GOD gave a Form to Aaron, saying, "On this wise ye shall bless the children of Israel, The LORD bless thee," &c. Numbers vi. 23, &c.

Is this Form preserved in our Prayer Book?—Yes; in the Service for the Visitation of the Sick, and in the Communion Service.

Are there any other occasions on which persons may lawfully seek the benediction of the Priest?—Yes, at any time, specially on commencing any work of importance, or which is likely to expose them to dangers.

Are there any other ways in which benediction is used in the Church?—Yes; the consecration of churches and churchyards by the Bishop, or the dedicating men or women to what is technically called the religious life, and the consecration of vessels to be used in the services of the Church.

Can Priests use these Benedictions?—The custom of the Church is to reserve the consecration of churches to Bishops; but Benediction is essentially rather an exercise of the Priestly than of the Episcopal power.

Can grace be said to be conveyed by preach-

ing?—Undoubtedly God often accompanies the preaching of His ministers by a sensible blessing; but this is only as He often blesses prayer. Such blessing is not special in its character. It may be supposed to depend largely on the personal powers and qualifications of the preacher, whereas Sacraments do not depend at all for their virtue or efficacy on anything which is personal to the individual who administers them.

CHAPTER XIII.

OF PUBLIC WORSHIP, &c.

Is there any other way in which grace is conveyed to the souls of God's people?—Doubtless grace often comes through the ordinance of Public Worship.

What do you mean by the Ordinance of Public Worship?—Religious Services conducted in the Name of CHRIST.

What do you mean by a Service being done in the Name of CHRIST?—I mean those Services which are the corporate acts of the Church, and so are the fulfilment of the Promise made by our LORD to His Apostles: "When two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My FATHER." (S. Matth. xviii. 19.) And further; "Where two or three are gathered toge-

ther in *My Name*, there am I in the midst of them."

What do you know of, amongst men, that is analogous to holding these assemblies in "the Name of CHRIST?"—Parliaments are summoned, and assizes, &c. held in the name of the Sovereign, and it is that name which gives them authority beyond all other meetings for justice or legislation, &c. And so it is only the public and authorized Worship of the Church which can claim our LORD's Presence, according to the Promise just quoted.

Did GOD in the New Testament ever vouchsafe a sensible proof of His Presence in such assemblies?—Yes; on the Great Day of Pentecost; and again we read in Acts iv. 31, that when SS. Peter and John "had prayed, the place was shaken where they were assembled together, and they were all filled with the HOLY GHOST."

You have spoken of the Worship of the Church; explain to me what you consider to be the true theory of Christian Worship.—It is the public Offering, through CHRIST, of the best which we have, in recognition of His Presence according to promise amongst us at such times, along with the desire of gaining some benefit to ourselves from that Presence.

What is the "best member" that we have?—The tongue, or the organs of speech, a faculty which belongs to man only.

What are the two great elements of Vocal *Worship*?—Praise and prayer.

In what way does the Church teach her children to worship God, otherwise than with the voice?—By the offering of their substance.

In which Service does this take place?—Especially in the Communion Service, when the Offertory sentences are read; i.e., at least on all Sundays and Festivals.

How can the offering of worldly things be acceptable to God?—The first mention of Worship which occurs in Holy Scripture we find is that of oblation or sacrifice.

What twofold idea is comprised in the offering of sacrifice?—(1) The giving up of something which is of value to ourselves; (2) the propitiation for sin.

How do you prove that both of these are contained in acceptable Sacrifice?—Abel's Sacrifice was accepted, because it contained both. Cain's was rejected, because it lacked the element of propitiation.

Was not Cain's Sacrifice rejected from want of Faith?—Yes; he had not Faith to believe that what God commanded was necessary, and therefore he merely made an offering according to his own fancy, instead of offering a lamb, which was ordained as a type of CHRIST.

How is the offering of our substance in the Church Service connected with propitiation for sin?—Because it accompanies the offering of the Body and Blood of CHRIST in the Holy Eucharist.

What is that called on which a sacrifice is offered?—An altar.

Of what material should an altar be made?—The material seems to be indifferent. Holy Scripture speaks of altars made of stone, of wood, of brass, and of gold.

Is there any other name applied to altars?—Yes; the altar is sometimes called a table.

How can an altar be also a table?—Because a portion of the Sacrifice under the Jewish ritual was eaten by the Priest and the persons offering in common. So the great Christian Sacrifice of the Eucharist is also a Feast.

Quote some passage where the terms Altar and Table are used promiscuously.—God says by the Prophet Malachi, "Ye offer polluted bread upon Mine altar, and ye say, Wherein have we polluted Thee? In that ye say, The Table of the LORD is contemptible." (i. 7.) And in Ezekiel xli. 22, we read, "The altar of wood was three cubits and He said unto me, This is the Table that is before the LORD."

Is there any connecting link between the Daily Office of Matins and Evensong and the Holy Eucharist?—Yes; the connecting link is the Sunday Collect, which is used daily at Morning and Evening Prayer; and it should be the business of the worshipper to connect all his prayers with the sacrifice of the Eucharist, and so, in some sense, they become sacrifices themselves, as S. Paul says, "let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name." (Heb. xiii. 15.)

What do you mean by Ritual?—The order

prescribed for the celebration of Divine Service.

What advantage is there in possessing a fixed Ritual?—It imparts dignity to the Church's acts, and appealing to the soul through the sense of sight assists the worshipper in realising what is going on. At the same time it protects him from unauthorised and capricious changes.

Is it the duty of all persons to observe the Church's rules in these matters?—"Although the keeping or omitting of a ceremony in itself considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God: 'Let all things be done,' saith S. Paul, 'decently and in order.'"—*Preface to the Prayer Book.*

How often does the Church direct the offering of public worship?—The Prayer Book contains the "Order for Morning and Evening Prayer daily throughout the year," in addition to the Celebration of the Holy Eucharist which has been spoken of before.

Are clergy required to say Matins and Evensong?—Yes; if hindered publicly, they are required to say them privately. (See Preface to Prayer Book.)

Was there anything corresponding to this in the Jewish Ritual?—Yes; the offering of two lambs "day by day continually:" one in the morning and the other at even. (Ex. xxix. 38.)

Has worship ever been offered in the Church

more frequently?—Clergy and other “religious” persons have been wont to observe the seven canonical hours, after the example of David, who vowed that he would praise God “seven times a day.” (Ps. cxix. 164.)

Have our present Matins and Evensong any resemblance to those services?—Yes; they are made from them.

In what light are we to regard Roman Catholic clergy ministering in England?—Not to speak now of the question of doctrine, we must regard them as schismatical intruders into dioceses and parishes which are already occupied.

But is not the Roman Catholic religion older than that of the English Church?—As a Church they are one, but what may be called the peculiar doctrines of the Church of Rome scarcely date earlier than the thirteenth century. Moreover, the Bishops of the Church of England are the lineal successors of the Bishops of the middle ages, who in their turn were descended in direct lines from the Apostles of CHRIST. So they possess both mission and jurisdiction.

What is the meaning of these two terms?—Mission denotes an ordination derived directly from CHRIST through His Apostles, and is held in common by all branches of the Church; jurisdiction denotes the power of exercising that authority within certain prescribed territorial limits.

What authority, then, is there to determine the limits of jurisdiction?—This is determined by priority of occupation.

What is the date of the Roman Hierarchy in England?—They only attempted to establish territorial dioceses in England in the year 1850.

What was the state of things before this date?—It was in the twelfth year of Elizabeth, i.e. 1570, that they began under the instructions of the Pope to set up altar against altar in this country. In 1598 they were placed under an "archpriest:" in 1623 the Pope consecrated a titular Bishop of Chalcedon to have jurisdiction here; and English Roman Catholics continued under a succession of these titular Bishops, i.e. Bishops deriving their titles from foreign sees till the Papal Bull of 1850. Consequently, their Bishops and clergy can have no jurisdiction in this country.

But do not we send clergy into foreign countries?—Only to minister to our own people resident in those countries, who probably do not understand the language of the country, and would not be allowed to communicate in their churches, without first anathematizing the Church to which they belong.

What is that power which the Pope claims of governing all parts of the Church called?—It is called the Papal Supremacy, and professes to be founded on a privilege conferred by our LORD on S. Peter.

What have you to say respecting this claim?—I have to say, (1) that S. Peter does not appear to have possessed any authority over his brother Apostles; and (2) that supposing him

to have possessed any primacy amongst equals (which is quite doubtful) there is not the least indication that such primacy was to be transferred by him to any one else.

How do you interpret what our LORD said to S. Peter, "On this rock I will build My Church?"—I understand our LORD to have meant that it was on the doctrine of the Incarnation which had just been avowed by S. Peter, ("Thou art the CHRIST, the SON of the living God," S. Matth. xvi. 16,) that His Church was to be founded.

How then did the Church of Rome succeed in establishing this claim of Supremacy for itself so extensively?—Partly because Rome was for many centuries the metropolis of the world, and as a natural consequence the Church of Rome attained great pre-eminence and was more careful than other Churches in selecting able and faithful Bishops.

Can you account for this in any other way?—Yes; in the eighth century were published certain documents called "The Decretals," which professed to belong to the third century, but are now allowed by all to have been forgeries. It was by these Decretals that the great power of the Pope was established; as other documents, which for a long time falsely bore the names of early Christian Fathers, chiefly established the worship of the Blessed Virgin and other kindred practices.

In what light do you regard the power attained by the Church of Rome in the middle

ages, viewed as an historical fact?—One may doubtless trace much good service done to the cause of CHRIST by the exertions made by the Pope in different ages against the oppressions of tyrannical sovereigns, as well as against inventions of heretics. In the same way powerful sovereigns have often helped and protected the Church much—such as Constantine, Charlemagne, and in our own country Charles I. But this does not prove that they had any rightful authority in the Church: on the contrary evil has generally resulted in the end from the temporal power patronising the Church.

By what name is the usurpation of authority over the Church by the civil power called?—It is called Erastianism, from one Erastus, who first affirmed it is a right principle.

How are we to regard Dissenting communities?—We cannot of course recognise the validity of sacraments (so-called) performed by their ministers. But in so far as their people have been baptized, they must be accounted members of CHRIST, and many of them consider that they have not separated from the Church.

What should be our attitude towards them?—We should try with firmness and patience to overcome their ignorance and prejudices, and to show them “the better way.”

In what light alone can their conduct be excusable?—When we look upon their meetings as private religious societies—such as were the Guilds and Brotherhoods which existed in the middle ages.

What have you to say about Extreme Unction as employed by Roman Catholics?—It is a practice arising from a mistaken following of the direction given by S. James: “Is any one sick among you, let him call for the Elders (i.e., Priests,) of the Church, and let them pray over him, anointing him with oil, in the Name of the LORD. And the prayer of faith shall save the sick, and the LORD shall raise him up.” (S. James v. 14.)

What is the mistake that you refer to?—This anointing is intended for the healing of the body, whereas Extreme Unction is only administered when all hope of recovery is past.

How do you account for its disuse in the Church?—I can only suppose that the HOLY GHOST intended it to be disused, as in the case of the kiss of peace, and love-feasts, &c., or such miraculous “signs” (S. Mark xvi. 17,) as casting out devils, &c. It does not appear to have continued after the Apostolic age.

Why should oil have been employed?—It was commonly used in Eastern countries for purposes of refreshment to the body—as anointing the head, feet, &c., with oil. So the Apostles are said to have “anointed with oil many that were sick, and healed them.” (S. Mark vi. 13.) It is not impossible that the use of oil directed by S. James may stand for the employment of all outward necessary means. Oil also was always spoken of and used as a symbol of the HOLY GHOST.

CHAPTER XIV.

OF THE STATE OF THE DEPARTED.

What do you know concerning the state of the soul after death?—When the soul leaves the body it enters upon what is called the intermediate state, in which it will continue till the day of Judgment.

Is this the case with both the righteous and wicked alike?—Yes; the righteous are received into Paradise, or “Abraham’s bosom,” (S. Luke xvi. 22,) and the wicked into their “own place,” (Acts i. 25,) which is a place of torment. (S. Luke xvi. 23.) The term Hades (or “hell” in the Apostles’ Creed,) includes both of these.

How do you know that the account of Dives and Lazarus has reference to an intermediate state, and that it does not describe the final condition of the soul?—Because Dives pleads for his five brethren (S. Luke xvi. 27, 28,) as being still in the state of probation on earth, and Abraham speaks of them as still having “Moses and the Prophets” for their instruction. (S. Luke xvi. 29.)

How do you know further that the Parable refers only to the present state of the departed?—Because our LORD speaks of the Judgment day (S. Matth. xxv. 31) being yet future, as that which will consign persons to heaven or hell.

Does not the doctrine of a future Resurrection imply the incompleteness of the present state of the departed?—Yes; the final condition could not be entered upon without the body.

What purpose does the intermediate state serve?—It effects a certain amount of purification in the righteous; (1) by the soul being removed from all intercourse with evil souls, and by holding communion with nothing but what is pure and holy, it will become more and more cleansed and refined; (2) the same result will follow from its being separated from the infirmities and imperfections consequent on its union with the body.

What purpose does the middle state serve to the wicked?—To the wicked it is a state of incipient torment: without hope, and without grace, left to the companionship of evil souls only, and shut out from all influence or restraint from the righteous, despair and hatred, and all that is unholy, will increase in them and torment them.

How do you know that contact is not allowed in this state between the righteous and the wicked?—Because although Dives is represented as speaking to Abraham, it is distinctly said that there was a great gulf fixed between them, so that they who would pass from one to the other, could not. (S. Luke xvi. 26.) The separation before the judgment is thus seen to be final and unalterable.

Of what time is S. Paul speaking (1 Cor. iii. 13,) when he says, "Every man's work shall be

made manifest, for the day shall declare it?"—He is speaking of the Judgment Day purgation; which will be so searching an inquisition, that many works seemingly good, will be unable to stand the test of it.

Will no one then be saved whose works are not entirely perfect?—Yes; some will be saved "so as by fire." That is, they will lose much of that reputation they have had among men, but yet they will not be lost, whereas if there were no intermediate state they could not be admitted into heaven.

What then will become of such?—They will have been received into Paradise, and the purgation which has been described as taking place there will ultimately render them fit for heaven.

Does this give any hope of those who die in impenitence being ultimately saved?—No; we may apply to them our LORD's words; they cannot be forgiven, "neither in this world nor in that which is to come." (S. Matth. xii. 32.)

How do you know that Hades is not intended by the trial by fire?—Because in Hades the wicked only are represented as being in "flame," and that flame is for punishment and not for salvation.

Do you suppose that material fire is intended in speaking of the Judgment Day and of hell?—S. Paul in this place does not speak of men's bodies, but of their works. Now works, such as faith, purity, and the like, cannot be placed in

the fire. But bodies, being material things, can. Therefore we conclude, that in reference to the Judgment Day, the word fire is used figuratively: in reference to hell it is used literally.

What further proof is there that the word "fire" is used figuratively in speaking of the Judgment Day?—The imperfections of the righteous are called "wood, hay, and stubble;" and their good works, "gold, silver, and precious stones;" therefore the word "fire" as applied to them must also be understood figuratively.

What then is intended by the fire?—In Holy Scripture God is said to be "a consuming fire," (Heb. xii. 29,) and "streams of fire" to come "from before Him." (Dan. vii. 10.) We cannot take this literally. It must therefore be, that as fire acts upon the several materials alluded to, so the all-searching Presence of God will test the value and purity of all Christian works.

Can you apply this Judgment Day purgation to the sinful works of the wicked?—No; there will be no question concerning them; for they will stand self-condemned.

How do you know that the "wood, hay, and stubble," mean the imperfections of the righteous?—Because S. Paul speaks of the wood, &c., with the gold, silver, &c., as works built upon the one "foundation," and says respecting them,—"if any man's work be burned he shall suffer loss; but he himself shall be saved, yet so as by fire." (1 Cor. iii. 15.) This could not

apply to those dying out of grace, for they cannot be saved.

Distinguish more accurately between the righteous and wicked.—One uses the grace of God and trusts in it; the other neglects it, and trusts in himself. We read that the “just man falleth seven times,” and that “the righteous scarcely are saved;” and we read also that the “wicked shall be cast into hell.” Now the “just man” cannot be the same as “the wicked,” though he “fall seven times,” and yet it is by reason of his falls, that he is “scarcely saved.”

Illustrate this by the Parable of Dives and Lazarus.—The only censure uttered against Dives is, that he “in his life-time received good things,” and for this he is “tormented,” (S. Luke xvi. 25,) which means, that he lived in the selfish enjoyment of this world, to the exclusion of God; he therefore could not be a “just man,” and he died without penitence. (1 S. John iii. 14.) It is worthy of notice too, that as he is represented lacking charity on earth, he is also represented as craving in vain for the exercise of it towards himself in Hades. Also, we do not find him ever expressing one word of sorrow for his sins, which he would have done, had repentance been possible.

Can any Christian hope to be entirely free from sin?—No; S. John says, “If we say that we have no sin, we deceive ourselves;” and S. Paul, that “the flesh,” i.e. the old nature of man, continues to lust against “the spirit,” i.e., our regenerate nature.

Is there no hope for those who commit deadly sin?—All sin may be forgiven in this world, save that against¹ the HOLY GHOST; but there is no hope for those who die in deadly sin; they are not in a state of grace, and in the grave there is no répentance. (Eccles. xi. 3; Rev. xxii. 11.)

What do you understand by the words of S. Peter, that CHRIST “went and preached to the spirits in prison” before His Resurrection?—That CHRIST actually descended into Hades—
 (1) To fulfil the condition of all humanity.
 (2) To comfort the faithful, by a manifestation of Himself, in Whom they had imperfectly hoped, and to assure them of the application of His death to their individual souls. It was the fulfilment of His words to the penitent thief: “To-day shalt thou be with Me in Paradise.” (S. Luke xxiii. 43.) (3) He doubtless went also into the abode of the wicked, not to save, but to convict them of those things which they had refused to believe. Thus His presence was condemnation to the wicked, and consolation to the faithful.

Do you suppose that any of the wicked were delivered by CHRIST’s power, since S. Peter speaks of CHRIST’s preaching to those “who

¹ By the sin against the HOLY GHOST is meant the rejection of the Gospel after the HOLY GHOST had come down to set the seal of GOD to its truth, both by external miracles, (of which the growth of the Church may be considered the chief,) and by the effusion of grace in the souls of men through the Sacraments.

sometime were disobedient?"—No; that cannot be. We do not find that Dives expresses the least hope of or prays for his own deliverance. He asks only a trifling alleviation of his suffering, and this we find was said to be impossible.

Do you suppose that prayers for the departed are right, or can be in any sense effectual to the wicked?—There can be no reason why we should not continue to pray for those for whom we have been in the habit of praying while they were on earth; but such prayers cannot be supposed to affect the reprobate in Hades, when they had failed to do so while they were on earth.

Can they affect the righteous?—If we may lawfully pray for them, there must be some benefit in doing so. But the benefit is closely narrowed by the circumstance that their trial is past. Prayers of a general character, such as these, seem to have been allowed, viz., "Mercy, JESU;" "May the souls of the faithful rest in peace." Or again; when we pray generally that God will hasten His kingdom and shortly accomplish the number of His elect, and that we, with those departed, may have our final consummation in bliss.

Why would it be wrong to omit all thought of them?—Because they still live; as God said, "I AM the GOD of Abraham," &c., when those Patriarchs had long passed from the earth. So when we pray for "the whole Church," (see Post-Communion Collect,) we must not forget that they form a part of it.

Are all the departed supposed to be in Hades? —There has always been a “pious opinion” in the Church, that the souls of Martyrs were at once received into heaven.

What Scripture grounds are there for this opinion?—This opinion arises chiefly from the passage in the Apocalypse, (vi. 9—11,) where S. John sees “the souls of them that were slain for the Word of GOD under the altar.” They are represented as crying out, “How long, O LORD, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?” And in the 11th verse it is said to them, “that they should rest yet for a little season until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.”

Besides these general prayers for the coming of CHRIST’s kingdom, do Saints in heaven pray for those on earth?—Doubtless they, and also the righteous in Paradise, pray in particular for those whom they knew in the flesh, and who, they know, still need their prayers.

For whom would they pray especially?—The Bishop, for example, would pray for his diocese, the clergyman for his flock, the father for his family; and we may suppose that they would pray for any to whom they may have been bound by ties of friendship, duty, family, or country.

Would there be any distinction between the prayers of the saints in Heaven and those of the righteous in Paradise?—Those resting in Para-

dise would also intercede for themselves. The saints in Heaven could not pray for themselves, for they in no way need prayer, having all they require for themselves.

Is there any way in which either of them may know what is passing on earth?—Yes. Saints newly arrived may bear tidings of earth; and angels also, who are “sent” on earth to learn what is passing, and employed as messengers between heaven and earth, doubtless convey intelligence; for we read that the angels of the saints on earth “do always behold the Face of their FATHER in heaven,” and that “there is joy in the presence of the angels of God over one sinner that repenteth.” (S. Luke xv. 10.) God also Himself may be pleased to reveal anything to them.

Do you not suppose that departed saints are allowed to hear and see what is passing on earth, and sometimes to visit earth?—Many persons indulge a hope that they are able, but there is no authority in Holy Scripture to confirm the opinion.

Supposing they could know perfectly what passed on earth, would it be right to pray to the saints in heaven?—Certainly not; for even the angel in the Apocalypse refused to receive worship from S. John (Rev. xxii. 9;) whereas, if prayers might be addressed to them, worship and adoration would have been but the natural and proper expression of gratitude.

Is there not an inferior kind of worship which we may lawfully give them?—There is no au-

thority for any kind of worship paid to any but GOD.¹

But may we not ask them for their prayers? —There is no certainty, as already shown, that they can hear us, and we are specially told that there is but One Mediator between God and Man, the Man CHRIST JESUS.

What then do you mean by the Communion of Saints?—I mean that the saints departed still live to GOD, and are still members of the Body of CHRIST; having left us the benefit of their example. We are privileged to join them in their praises (*Te Deum*,) and they still pray for the same things that we do, viz., the extension and coming of the kingdom of CHRIST. "The foundation of all communion is the mystical union between CHRIST and His Church, the conjunction of the Head to the members. Death can make no breach of that spiritual conjunction; consequently there continueth the same communion, because there remaineth the same Foundation. But external operations resulting from this communion must be uncertain, because the union is mystical and internal." (Pearson.)

What is the object of observing the festivals of saints?—The principal object is the doing honour to Almighty GOD, Whose grace has shone forth in the virtues of His saints.

You do not think that the departed saints in heaven have any more influence over those on

¹ Pearson says that "our duty with regard to the saints departed, beyond a reverential respect and study of imitation, is not revealed to us."

earth than they had while living?—It cannot be doubted but that their charity towards the Church Militant is heightened by dissolution; and as their own communion with God and with the holy angels and with each other is perfected, so their interest in and communion with the saints on earth must be extended and purified.

If the community of interest for the body is heightened by death, why may we not continue to ask the departed for a share in their prayers in heaven, as we should do if they were still on earth?—The cases are not analogous. We ask the prayers of those on earth, because they are with us in a state of probation, to remind them of our mutual position. Departed saints need no reminding of our danger. Further, the fact that they have already attained rest and safety would of necessity increase their charity towards us, and they could not but pray generally for our final consummation and bliss.

May we not ask God to ask them to pray for us?—This, at best, is a very roundabout process, and such a mode of using God is scarcely consistent with the reverence which we owe to Him. To borrow an illustration from common life, it is as though a servant, having fallen into disgrace with his master, should ask that master to request one of his fellow-servants who was in a higher station to intercede with him (the master) on his behalf. Dives in torments is not represented as asking God to beg the prayers of the saints for his brethren, but to send some one to earth to warn them.

Is there any allowable sense in which you

consider the saints can be invoked?—Only in an imaginative or poetical form, as when one in great trial might apostrophise the spirit of a departed friend or worthy for that aid and counsel which he might have given him if he had still been in the flesh. This is a kind of pious wish, or instinct of nature, and is not founded upon any doctrinal basis whatever.

Is it not true that, in the fifth century, Christians began to use the phrase, “S. Mary,” (or any other saint,) “pray for us?”—It is true that from that date there were persons who began to attribute undue influence to the saints departed. But it was not till after several centuries that the practice of addressing prayers directly to them grew up. The first trace of it was simply a prayer to God that the person might be helped by the intercession of the Saints, not a prayer that He would direct the Saints to pray in his behalf.

In what sense do you suppose that any used it?—It was the expression of a pious wish; a desire that they might have an interest in the prayers of the saints departed, as they desired also to have in those of the saints on earth.

Is it expedient to adopt that form of invocation for ourselves?—We have already shown that the custom has no solid basis either in the Word of God or in the first ages of the Church. In later times it has certainly led to much abuse, and should therefore be avoided.

Explain briefly the Roman doctrine of *Purgatory*.—The popular doctrine of Roman Ca-

tholics is that souls dying in a state of grace, but not having fulfilled all the repentance required of them, are subject to the penal flames of Purgatory, from whence it is believed that the Pope has power to release them through the intercession of the Church.

CHAPTER XV.

OF THE RESURRECTION.

Explain this Article of the Faith.—I believe that when our LORD returns to earth at the last day, He will summon before Him all who have ever lived, to receive judgment.

How will persons be judged?—According to the deeds done in the body. “These” (the wicked) “shall go away into everlasting punishment, but the righteous into life eternal.” (S. Matth. xxv. 46.) And S. John says, “I saw the dead, small and great, stand before GOD; and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things, which were written in the books, according to their works; and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.” (Rev. xx. 12, 13.)

In what form will they appear?—Each one will appear with his own body.

How can that be possible?—God will restore the body in the same way that He originally created it from the dust of the earth, and will reunite it to its own soul.

Will the body be the same in its appearance and properties as it was while on earth?—It will be the same in its appearance, but not the same in its properties; i.e., the body will rise with the same organisation, so, as of old, to harmonise with the mental and moral characteristics of its own proper soul, which is necessary to preserve corporeal identity, or it would not be the same body; but its properties will be changed, inasmuch as it will not be subject to natural laws, but will be fitted to be united to the glorified soul. “It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.” (1 Cor. xv. 42—44.)

What similitude does S. Paul use to illustrate this change?—The change which takes place in the seed developing into the plant.

With regard to the question of personal identity, do you mean that bodies will rise with the infirmities occasioned by sickness or injury by which they were recognised on earth?—No; for these are consequent upon the corruptible state of the mortal body, and cannot adhere to the glorified body. S. Paul says further, “We shall all be changed, in a moment, in the twinkling of an eye . . . and the dead shall be raised in-

corruptible, and we shall *be changed*. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. xv. 53.)

But our Blessed LORD appeared, after His Resurrection, with the wounds which He received on the Cross: does not this contradict the previous assertion in some degree?—No; it serves to confirm it rather, for (1) the Flesh of CHRIST "saw no corruption." He did no sin, and corruption is the result of sin; His Body, therefore, needed not to pass through any such process of change as ours does: it was glorified by His Death. (2) As His Death was not the result of His own sin, but to atone for ours, His Sacred Wounds were never other than glorious; they could not be imperfections. CHRIST's Body, therefore, was glorified, without change.

What will happen to the "quick" (i.e., to those who are found alive) when CHRIST shall come?—Their bodies also will be changed.

What will be the condition of the righteous and the wicked respectively after the Resurrection?—It is said that the righteous will "ever be with the LORD." (1 Thess. iv. 17.) The wicked will be consigned to the place "prepared for the devil and his angels." (S. Matth. xxv. 41.)

How does our LORD describe that condition further?—He calls it "everlasting fire." (S. Matth. xxv. 41.)

Do you suppose it possible that the term

“everlasting” may have a limited sense in regard to the punishment of the wicked?—As the soul is immortal, it is of course capable of enduring everlasting punishment. We cannot therefore venture to detract from the full force of GOD’s words. The same term is used by our LORD to express the eternity of punishment as the eternity of bliss, (S. Matth. xxv. 46,) although in the English version (probably for the sake of euphony, or else accidentally) in one clause it is translated “everlasting,” and in the other “eternal.”

But does not GOD represent Himself as merciful?—Yes; but He is also just and holy, and His holiness will not permit Him to overlook sin, for then He would be no longer holy and just. Therefore, in the end, and for the interests of all, justice is the only true mercy. We see this in earthly affairs even (such as the management of children :) sentence of punishment cannot often be remitted, either with justice or mercy to others, or consistently with the authority and position of the parent or superior. To suppose, therefore, that GOD could remit His own just sentences pronounced upon sinners, (S. Matth. xxv. 46,) would imply the existence of weakness and imperfection in Him.

CHAPTER XVI.

OF HERESIES, ANCIENT AND MODERN.

What is the meaning of the word Heresy?—The word Heresy means preference or private judgment.

Do you mean that every private opinion formed by persons on religion is heresy?—By no means: heresy is the forming and holding of an opinion contrary to the declared judgment of the Church. But the etymology of the word traces the heretical spirit to a temper of mind, which instead of submitting itself to authority is accustomed to please itself in rejecting some portions of truth and accepting others.

What is meant by the word Schism?—Schism is the forming of divisions in the Body of the Church.

Are the same persons generally both heretics and schismatics?—Yes; heresy generally leads to schism, and schism is almost certain to lapse into heresy.

Give some account of heresies ancient and modern.—The GNOSTICS were the earliest sect of heretics, and branched out into many subdivisions. Their name is derived from a Greek word signifying “knowledge,” because they attempted to reconcile the various forms of heathen philosophy with the truths of Christianity. They began with speculations about the creation of the

world and the nature of spiritual existences; so they denied the human nature of CHRIST, and held that His Body was not real, but only a phantom. (Hence one portion of them was called the Docetæ.) By this heresy the whole doctrine of the Atonement was undermined, for if the LORD'S Body had been a phantom, (instead of being "made flesh,") He could not have died on the Cross, and, further, His Resurrection would be simply a fable. Simon Magus is commonly said to be the author of this heresy.

The SABELLIANS were the followers of Sabellius, a Priest who lived in Egypt about the middle of the third century. He "confounded the Persons" of the Godhead, (Athan. Creed,) and so represented our LORD and the HOLY GHOST to be GOD acting in different characters, and not separate persons.

According to this view it would have been GOD the FATHER Who became Incarnate, and died for man. So they were sometimes called "Patripassians."

The ARIANS (named from Arius, a Priest of Alexandria,) adopted exactly the opposite form of heresy to the Sabellians, denying the equality of the SON (and inferentially of the HOLY GHOST) with the FATHER. Thus they "divided" (see Athan. Creed) or made a distinction between the substance of the Three Persons in the Godhead. They allowed our LORD to be GOD in an inferior sense, maintaining that He was liable to fall into sin; that there was a *time when He did not exist*, and consequently

that He was created, like all other creatures. The successful opponent of the Arians was Athanasius, Bishop of Alexandria, in Egypt, and their heresy was condemned by the Council of Nicea, A.D. 325.

The two tests embodied in the Nicene Creed from which they could not escape were (1) the Homousion, which means that the SON is of one and the same substance with the FATHER; and (2) that there never was a time when He did not exist.

The Semi-Arians were a party who adopted a modified form of this heresy, and acknowledged our LORD to be of a like substance (Homoiousion)¹ with the FATHER, though they denied His Consubstantiality.

The MACEDONIANS.—Macedonius, the founder of this heresy, was Bishop of Constantinople. He denied the Deity of the HOLY GHOST, contending that He was created. His heresy was condemned by the Second General Council, A.D. 381, and appears never to have been revived. It may be mentioned that MONTANUS and other heretics, at different periods of the Church's history, have maintained themselves to be, in a certain sense, the HOLY SPIRIT of GOD, i.e., as being direct emanations from the Deity.

Another family or class of heresies arose from undue speculations concerning the Incarnation,

¹ The rejection of this compromise by the Catholic party seems to have been a literal fulfilment of our LORD's words that "one jot (i.e. this very letter iota) shall in no wise pass," (S. Matth. v. 18,) from His law or doctrine.

and irreverent attempts at theorizing as to the manner in which the two natures are united in CHRIST. (1.) The APOLLINARIANS argued that the Divine Nature was in the place of a soul to our LORD. It is against this heresy that the Athanasian Creed declares that CHRIST is of a "reasonable soul" as well as human flesh. (2.) The NESTORIANS maintained that there were two Persons in CHRIST, viz., JESUS and the WORD, and that the former of the two was only man. Consequently they severed the two natures of CHRIST, and denied the title of "Theotokos," or "Mother of God," to S. Mary. This heresy was condemned at the Third Ecumenical Council assembled at Ephesus A.D. 431. (3.) Eutyches, in opposing this last-named heresy, fell into the opposite one, viz., of confounding the two natures of CHRIST, and maintained that there could only be one nature in CHRIST, and that the human nature was absorbed into the Divine. This heresy, which was condemned at the Fourth Ecumenical Council assembled at Chalcedon A.D. 451, is called, both after the name of its founder, and also, from the nature of the error which it maintained, *Monophysite*, which means, of a single nature. (4.) The MONOTHELITES, as their name in Greek implies, held that our LORD had only one will. They were condemned in the sixth Ecumenical Council, held at Constantinople, A.D. 680, because, according to their teaching, there would not have been two perfect natures in CHRIST.

PELAGIANISM, named from Pelagius, a na-

tive of Britain, in the latter part of the fourth century, denied that human nature is inclined to evil, or that man needs the assistance of Divine grace to lead and assist him to perform good works. This heresy was speedily condemned, and in several Councils. It has practically reappeared in several modern sects; the theory being, of course, but too grateful to the pride of man.

MANICHÆISM, named from Manes, a native of Persia, in the third century, consisted in an admixture of Oriental philosophy and pure Christianity. The existence of evil in a world, confessedly the work of a good God, has been a difficulty to the philosopher and moralist. Manes thought to avoid the difficulty by adopting the Eastern doctrine of Dualism, which means that there are two supreme powers of good and evil, from the latter of whom came all material things, and evil from them. This doctrine is really inconsistent with the doctrine of the Unity of God; but in an age much given to philosophical speculations, this heresy for a long time very seriously disturbed the Church.

Modern heresy differs from all its predecessors in this particular, that whereas the ancient heretics always claimed to be speaking the true voice of the Church, the authority of the Church is avowedly disregarded by modern heretics. These latter base their views on their own private judgment, of which they boast as being the legitimate interpreter of Holy Scripture.

The parent of all modern heresy then must be considered to be what is technically called private judgment ; that is to say, the placing of each person's individual opinion, however carelessly formed, above the united judgment of all who have gone before, and especially of the appointed guides of the Church and her most clear-sighted saints.

Historically, the first heresy which made its appearance in the sixteenth century, (which is commonly considered the beginning of the epoch of modern history,) was Presbyterianism, which is so named because it exalted the office of Priest, called by them Presbyter, to an equality, or rather identity, with the Bishop's office. There is not, we believe, any English sect, calling themselves Presbyterians, now in existence, although, of course, all Protestant dissenters are of necessity without the office of Bishop, because the validity of that office depends entirely on its descent from the original Apostles of our LORD. Consequently, a modern sect cannot make Bishops for itself. But, practically, the old Presbyterians have become Unitarians.

The next to appear upon the stage were the Independents, a body founded by one Robert Brown towards the close of the sixteenth century, and so called because they profess to disregard all Church order ; vesting all ecclesiastical authority in the society of persons worshipping together in any one place. Hence they often *call* themselves Congregationalists, as they are *also sometimes* called Brownists. What they

call the ordination of a minister is a public acknowledgment of him in the capacity of pastor to some congregation.

The ANABAPTISTS, or as they are now commonly called Baptists, arose originally in Germany, before the middle of the sixteenth century, and gradually extended their principles into this country. Their principal tenet, as their name Anabaptist implies, consists in their baptizing anew all who were baptized in infancy; so they disregard all but adult baptism and baptism by immersion, themselves only administering it on the manifestation of certain signs in the candidate. They were the most revolutionary of all the sects, not only disregarding all Church order, but also professing many extravagant political opinions. Many of these latter opinions have now been dropped, but they will be found to be referred to in the three last of the Thirty-nine Articles of the Church of England.

The SOCINIANS, who have now developed into Unitarians, acknowledge Socinus, a native of Italy in the sixteenth century, as their founder. They revived and expanded the doctrine of Arius, maintaining that CHRIST is to be regarded simply as a pattern man, Who came upon earth to elevate human nature by His example, and not to be a sacrifice for sin. Consequently they combine also in their tenets the heresy of Pelagius, and maintain that man is able to turn to God, and to do good works, by his own natural strength, and so needs neither redemption nor sanctification. The term Unitarian aptly ex-

presses what is the legitimate result of Arian teaching, viz., that instead of there being Three Persons in the Godhead, there is *One* only Person.

There would seem to be only one further impiety into which heresy respecting the nature of God could develope; that is, to consider God as not being a Person at all, but simply as existing in nature—in the earth, the trees, the sun, and specially in those various influences which pervade nature, such as light, electricity, &c. &c. This is called PANTHEISM, and denies altogether the Personality of God.

QUAKERISM is a sect founded in the middle of the seventeenth century by one George Fox. This society, which calls itself the Society of "Friends," has been eminent for the cultivation of moral virtues; nor has it ignored the existence of spiritual influences. The operations of the HOLY SPIRIT, however, according to their view, are entirely separated from outward ordinances. This is, of course, virtually denying the whole work of CHRIST and the fruits of His Incarnation, and throws persons back on that kind of aid from God which good men have doubtless always enjoyed in all ages of the world, apart from any covenant with Him. This sect, not using the Sacraments of the Gospel in any way, and ignoring altogether the institution of a special ministry among men, is really not entitled to be called Christian. Happily it is rapidly becoming extinct.

The last considerable body of persons who have

risen to corrupt the faith and discipline of the Church in England are the **WESLEYANS**. They were originally called Methodists, because of the systematic way in which at first they began to order their lives, adhering strictly at that time to the rules of the Church as regards Sacraments and fasts, &c. By degrees, however, they have departed from the standard of the Church, and introduced various corruptions of doctrine. One portion of them adopted the peculiar tenets of Calvin; the other, under the name of Wesleyans, disclaimed Calvin's views respecting predestination, &c., and advocate exaggerated sentiments respecting conversion and sensible justification.

Hereſy on the Continent of Europe in the sixteenth century took these three forms:

1. **LUTHERANISM**, which taught false views on (a) Justification, and (b) the Presence of **CHRIST** in the Eucharist.

2. **CALVINISM**, which taught novel speculations about Predestination and Election.

3. **ZUINGLIANISM**, which robbed the Sacraments of all grace, and reduced them to mere signs.

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